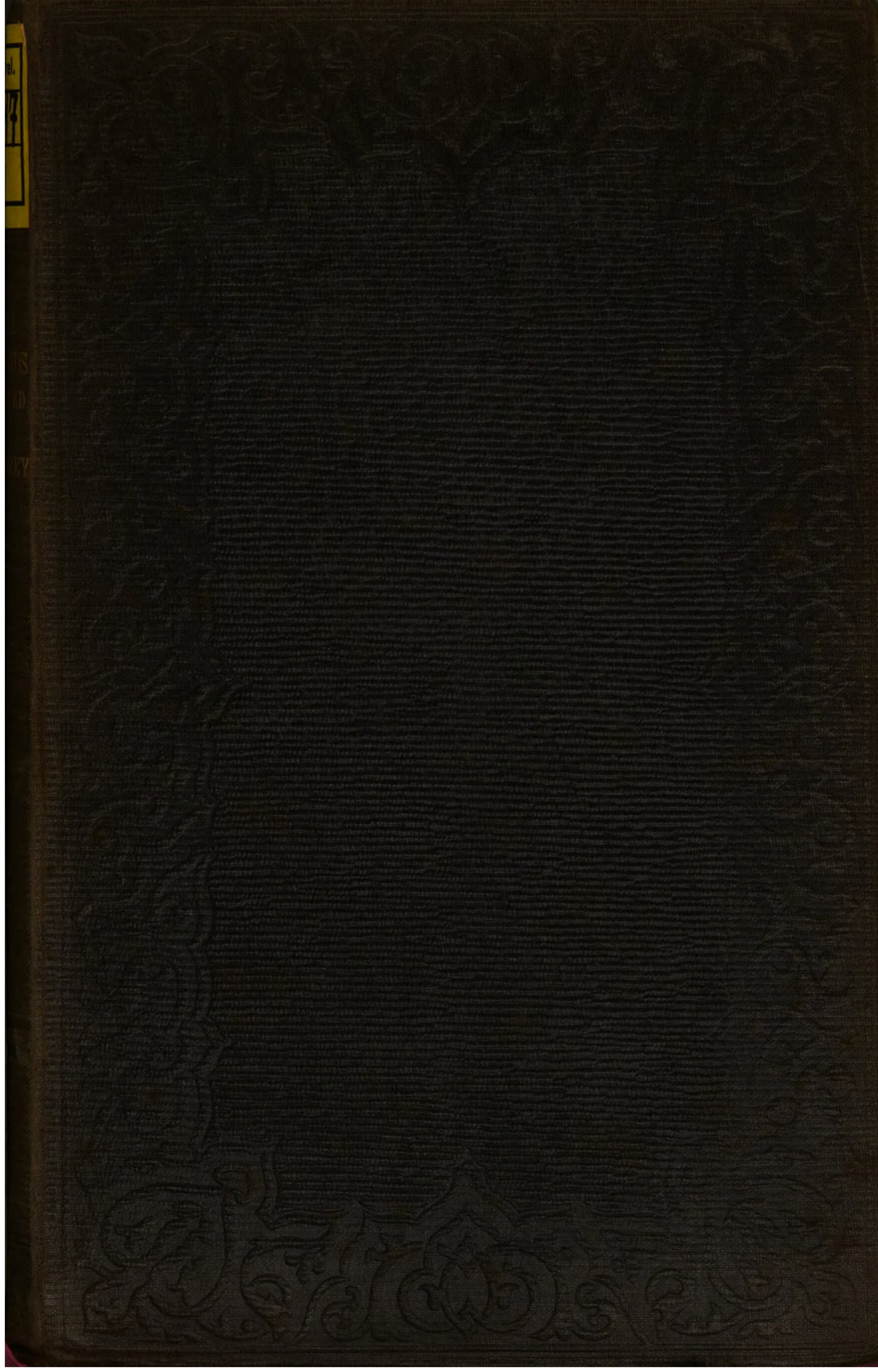




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MAORI MEMENTOS;

BEING

A SERIES OF ADDRESSES, PRESENTED BY
THE NATIVE PEOPLE,

TO

HIS EXCELLENCY SIR GEORGE GREY, K.C.B., F.R.S.

GOVERNOR AND HIGH COMMISSIONER OF THE CAPE OF GOOD HOPE,
AND LATE GOVERNOR OF NEW ZEALAND;

WITH INTRODUCTORY REMARKS AND EXPLANATORY NOTES,

TO WHICH IS ADDED

A SMALL COLLECTION OF LAMENTS, &c.

BY

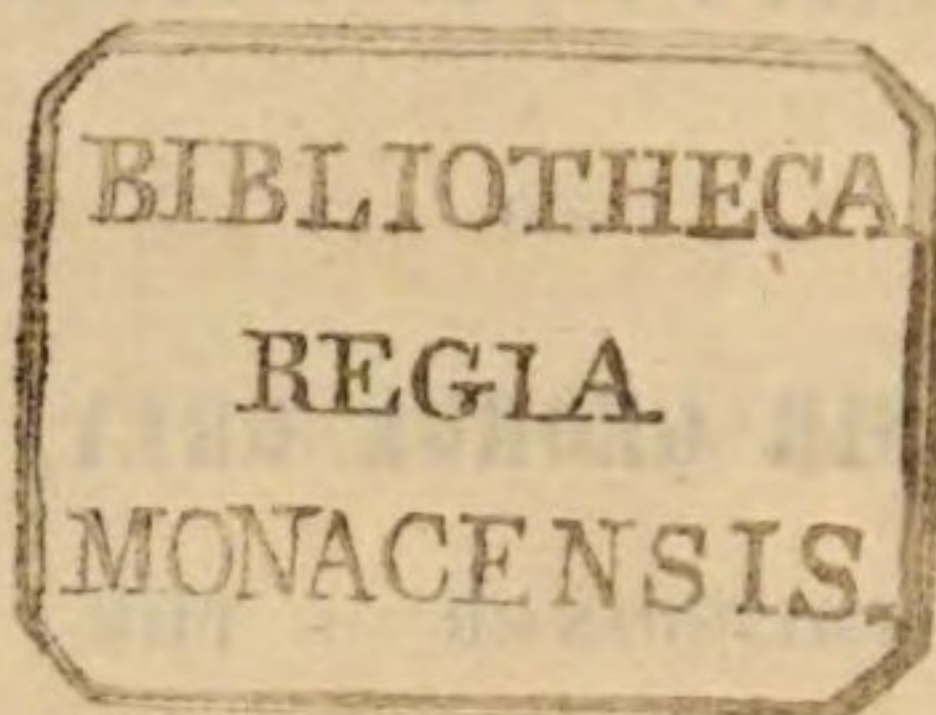
CHARLES OLIVER B. DAVIS,

TRANSLATOR AND INTERPRETER TO THE GENERAL GOVERNMENT.

AUCKLAND:

PRINTED BY WILLIAMSON AND WILSON.

1855.



TO

HIS EXCELLENCY SIR GEORGE GREY, K.C.B., F.R.S.

GOVERNOR AND HIGH COMMISSIONER OF THE CAPE OF GOOD HOPE, AND
LATE GOVERNOR OF NEW ZEALAND.

THROUGH WHOSE RESEARCHES
A VALUABLE COLLECTION OF MAORI SONGS, LAMENTS, AND LEGENDARY TALES,
Has been rescued from Oblivion ;

AND,

THROUGH WHOSE INSTRUMENTALITY,
THE POETRY OF THE NEW ZEALANDERS HAS ATTRACTED ATTENTION
IN THE CIVILIZED WORLD ;

THIS LITTLE VOLUME,

EMBODYING THE KINDLY FEELINGS AND AFFECTIONATE ASSURANCES
OF THE NATIVE PEOPLE,

IS RESPECTFULLY INSCRIBED

BY HIS EXCELLENCY'S GRATEFUL AND OBEDIENT SERVANT,

THE COMPILER.

THE EXCELLENT SIR GEORGE GREY, K.C.B., &c.

TO THE HONOURABLE THE SECRETARY OF STATE FOR THE COLONIES

IN THE HOUSE OF COMMONS

THURSDAY, 11th DECEMBER 1879

THE HONOURABLE MEMBER FOR THE COLONIES

THE HONOURABLE MEMBER FOR THE COLONIES

AND

THE HONOURABLE MEMBER FOR THE COLONIES

THE HONOURABLE MEMBER FOR THE COLONIES

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THURSDAY, 11th DECEMBER 1879

THE HONOURABLE MEMBER FOR THE COLONIES

THE HONOURABLE MEMBER FOR THE COLONIES

PREFACE.

IN placing the little volume of "Maori Mementos" in the hands of the public, it is necessary to state, that the introductory remarks, and explanatory notes, are from the pen of the translator, consequently, he alone is responsible, for any errors that may be detected therein.

In reference to the Poetry, he may observe, that for the sake of variety, he has thrown some of the songs into rhyme; in doing so, however, he has endeavoured to keep before his mind, the ideas contained in the original; with what success, the Maori student must determine.

The translator feels, that more time than he can possibly bestow is required, to do justice to the Maori Poets. The various duties he has daily to discharge, necessarily prevent him from giving particular attention to the literature of the New Zealanders; and it is only by dint of perseverance, in taking advantage of a little leisure occasionally, that he has succeeded in accomplishing, the comparatively insignificant task, of publishing the present work.

Of all the Government Departments, the "Native" is the most harassing, and seldom or never can those whom the

Native people look up to have anything like quietude, either before, or after office hours. This is especially the case with the translator; research, therefore, on his part, under existing circumstances, is impracticable. At the same time, he feels bound by a grateful sense of duty, to acknowledge his obligations to the late Native Secretary, Major Nugent, whose uniform amiability, has tended most materially, to lessen his anxieties, and who, moreover, attended personally to much of the office work, thus further relieving the Interpreter, from the performance of services by no means pleasant.

A strictly literal rendering of the Maori is warmly advocated by many persons of standing; but this is a difficulty which no Native scholar has been able to surmount, for the simple reason, that the idiom of the New Zealand language, widely differs from the English. Those who are so favourable to literal translations, will, it is presumed, alter their opinions, when they become better acquainted with the metaphorical* mode of expression in use, among these singularly interesting tribes. Before they enter the labyrinth of ancient Maori,—before they essay to climb the Parnassus of the New Zealander,—let them render literally the common words used to express the compliments of the day,—words which almost all emigrants learn immediately after landing.

“*Tena ra ko koe*” has undergone many changes in regard to its precise meaning, but no one appears to have hazarded a translation with the slightest pretension to literality. “Its version,” say some, “is simply ‘*Let the sun shine on thee,*’ or ‘*The day be thine.*’” Others contend as plausibly, that “*Greeting*” or “*Salutations to you*” conveys the idea embodied in the original. Until some decision is

* “A star has fallen from Heaven” signifies that a great chieftain is dead; and “The world is on fire” means that a destructive war has broken out,

come to, on this, and many similar points, let not the translator of the following pages be called in question, for using his own judgment.

To say that the translation of the Songs submitted to the scrutinizing eye of the public are free from error;—to say that these productions so creditable to the aborigines of these islands, could not be sent forth in a much more attractive form, if intrusted to other hands,—is a species of egotism, to which the translator, is happily, an utter stranger.

It is to be hoped, that the feeble efforts of the compiler, to raise a little memorial in honour of the shrewd and spirited tribes of this fair country, will be the means of inducing others to pursue a branch of study, fraught with considerable interest, the history of the New Zealander, and the various traits of his character, being as yet, but very imperfectly known.

Auckland, April 5th, 1855.

MAORI MEMENTOES,

&c., &c.

PRESENTATION OF AN ADDRESS

TO

HIS EXCELLENCY SIR GEORGE GREY,

BY

A DEPUTATION OF ROTORUA CHIEFS.

On Saturday, the 24th instant, a deputation of Native Chiefs from Rotorua, waited on His Excellency Sir George Grey. There were about thirty of the principal men, but two or three dark-eyed ladies followed in the train, and by a little tact and dint of perseverance they managed to squeeze themselves into the apartment. The parties were all respectably attired in European clothing, except a mat or two carelessly thrown over the dress, and intended as a parting gift to the Governor. The New-Zealander likes to show his gratitude and affection in a substantial way, although he is not at all behind in giving utterance to the deep feelings of the heart.

William Marsh Rangikaheke was chosen speaker on this occasion. He briefly told Sir George Grey that the object of the present visit was to present a valedictory address to His Excellency, but he hoped that the Governor's absence from New Zealand would be only of a temporary nature.

After sundry gesticulations and whispers among themselves, as to how the performance was to be conducted, they broke out in full chorus, chaunting the song which opens with the address. It was sung in a subdued tone, with great pathos, there being in this mournful melody, an absence of those wild shrieks so grating to the ears of Europeans. As the last words of the poetry died away, the Maori orator commenced the task allotted to him, by reading the other portions of the Address, which he executed in a masterly style. His movements were extremely graceful, and his emphasis

good, and one cannot help thinking that many speakers among our own countrymen might learn a lesson from the respectful and dignified deportment of these interesting people.

While reading a certain clause in the Address, Rangikaheke broke off abruptly, took the mat that was thrown over his shoulder and laid it at the Governor's feet; another was immediately placed with it, by a party on the opposite side of the apartment, and while thus evincing their profound respect for the Governor, a deep silence pervaded the sorrowful throng, which was broken by the speaker resuming his oratory, and the whole was wound up by chaunting the concluding song in the Address.

The Address itself is a good specimen of Maori composition, and much time and labour are absolutely necessary in order to do it justice. As it is, there are no doubt many points both curious and beautiful overlooked, the idioms of the two languages being so dissimilar.

The exit of the Deputation was as imposing as their entrance. They passed out of the room one by one, shaking hands with the Governor and politely bowing to him. Indeed the whole affair is alike creditable to the intellect and affection of these inland chiefs.

TRANSLATION OF ADDRESS.

Go! while the sun is shining
Great Shelter of our land!
Go! while the hearts are pining,
Of this once savage band,

Go! while the winds are playing
In gusts, above our head:
The while our hearts are saying,
"He's now to us, as dead!"

Go!—And before the morrow
Gaze on the dark deep sea!
And then these hearts in sorrow,
Shall whisper,—“where is he?”

This is our farewell address to you, O Friend Governor Grey.

The Chiefs and people of New Zealand, especially those of Rotorua (*a*) let you go forth bearing their love. Suppose not O Governor that this affection for you is merely an outside thing, no; it comes from the inward recesses of the heart.

a The famous lakes of Rotorua have been visited by many travellers and these inland tribes thereby have been brought into much notice.

We hoped that your heart would rest here with us.

Now, hearken. When the missionaries first came to this land, there was little industry, and little good was visible, but there was much indolence, and much wickedness, and all lived in ignorance. Then, God kindled his light, and lo, it became as day.

After this came Governor Hobson; and then a little fear (*a*) came over us. After him came Governor FitzRoy, and things went on in a similar way. But when you came, O Governor Grey, it was like the shock of an earthquake; your fame rose to the centre of the island, and extended to the waves on the ocean's shore. You came with two lights and these are they:—the lamp of God, and the lamp of the world. *b* Your efforts on behalf of God's cause are,—the establishments of Schools, the erection of houses of prayer, thus following in the footsteps of the Church. These are the things you did in regard to the body:—encouraged industry in the cultivation of the soil, pointed out the means of acquiring property, and raised this island to its present state of prosperity. You have done these things; you have taught us to shun evil, and, pointed out the bad practices of this world so that we might cast them aside. You have been as one of the Ministers of the Churches, therefore we call you by these names:—the Peacemaker, the Honorable, the Friendly one, the Loving one, the Kind one, the Director, the Protector, the Far-famed one, the Lifter-up and the Father. *c*

Altho' we heard of your projected departure we thought nevertheless that you would stay. Both you and the Bishop are going, New Zealand will thus be left without a Parent.

O cause the troubled wave to sleep,
And silent keep the sea;
Nor let us hear its deafening roar
Resound along the rocky shore;
Till *d* he shall speak to me.
Till he shall speak in accents mild,
And wave this tuft of green; *e*
For Tangaroa *f* will hear his words,
And Oi *g* in the train of birds
Shall smile upon the scene.

a This fear means that, there was a slight yielding at that time to the authority of the Government.

b Two lights—The Holy Scriptures, and the authority of the Queen of the British Empire.

c The singular appellations used here are purely native ideas. Those who know this people will know also, that they are in the habit of changing names, owing to various circumstances which transpire in their history, important events are thus recorded in a mere name. In regard to the titles here given to the Governor it may be very readily explained by informing the reader that the Rotorua tribes have ever professed great loyalty to the Queen and to Her Majesty's representative in these Islands, and they were determined to show it on this occasion by soaring far above the other tribes in the choice of their appendages.

d The Governor is here represented as the priest

e This tuft of green is waved by the priest while he utters the prayer.

f Tangaroa—the god of the sea.

g Oi—a sea bird which congregates in vast numbers about the islets, and creates quite a din with its croaking notes when the evening is calm.

The clear stream that was, has now become turbid. The rain will fall upon the earth, and who is here to clear away the mists and usher in the cloudless sky? *h* You are not here to sing:—

O brighten ye heavens! no longer entomb
The land and the ocean in such a dense gloom.
Come rays from the planet that shines thro' the storm,
And scatters in triumph the clouds as they form.

O close up the caverns, whence rushes the air,
Nor howl in defiance regardless of prayer:
But let the mild breezes come forth from the West,
And forest, and ocean, and river shall rest

If the Queen had sent for you it would be right to go; but this desire of leaving emanates from yourself. Do not despise *i* your children [in leaving them thus.]

Daughters' rehearse for him the
Song, and if ye can, search out his deeds,
Was it a light thing that he did in
Bringing from a distant land
On board the vessel of the Waraki;
The axe and other treasures?
And what do we possess?
A bordered mat *l* it may be
Lies within our basket; and at
Repo where the mists are circling
Round the hills, another robe
Is kept, reserved to wear when
Warrior Chieftains of Tirangi tribe
Sweep o'er the rippling tides in
Carved canoes.

Will Rangikahui *m* fill
Up the void, and quell
The foe? And will he
Drive away the restive
Spirits from the land as
Far as Tamaiharoa's country
Hikuwai? Then we may
Bask along the sandy shore
Secure from harm.

Friend, Do not persist in going hence. Turn and reside amongst us.

They speak from far and who can tell.
But they may bind you by a spell,
Nor loose you e'er again?
But is your heart so void of love,
That you should of their words approve,
And make our pleading vain?

h The clear stream and cloudless sky are metaphorical phrases used to denote the present peaceable state of things in New Zealand. The waters becoming turbid means, that evils are likely to arise during the absence of Sir George Grey.

i The idea here is, that Sir George Grey has become disgusted with the conduct of the Aborigines, hence his departure.

j Waraki is the old Maori word used for foreigners.

l During the rehearsal of this song, two mats, a bordered one and a dogskin were placed before the Governor by the deputation, which consisted of about 30 chiefs of note. The presentation of these mats was a mark of profound respect for the Governor.

m Colonel Wynyard is here meant.

Son, there will be no man to perform the ceremony of taking off the *tapu* of this house. *n*

Let Tangaroa *o* be seated high
 Upon the house now made ;
 And every evil then shall fly,
 And peaceful be its shade.
 And Tu *p* will turn with placid brow,
 Nor let the foe draw near ;
 And love shall whisper then, as now,
 In ev'ry dewy tear.
 Then let the house be sprinkled o'er
 With water *q* from the brook
 So terror shall he felt no more,
 Within our village nook.

If you are determined to leave, your vessel will not be able to combat with the elements ; nevertheless you shall have this charm to still the tempest :—

Waves that rise as mountains,
 Bursting from the fountains
 Of the deep :—
 Proud and angry billow,
 Where the sea-fowl pillow,
 Calmly sleep !
 Hawaiki's *r* foaming waters,
 Where our noblest daughters,
 Sang of yore !
 Where the Kawau *s* roameth,
 And the wild wind moaneth,
 Strive no more !
 Mighty, trackless, ocean,
 Ever in commotion,
 Gently reign !
 Stars, friendly, that were shining,
 Moon, thro' the mists declining,
 Wake again!

You cannot love us, since you are determined to go. The people of Port Nicholson strove to detain you, and we, the tribes here, are endeavouring to hold you back, but you will not stay. Is this so? We thought that you would be to us in New Zealand as a father. *t*

Go then thou great one : the pride of the people. On the day that the great one shall depart, let him be escorted [by the tribes] and let his attendants bear him along to the tides of Matirau ; *u*

n This house means this island. The other part of the sentence means that the Governor discouraged heathen rites by turning the tide of their thoughts to other things.

o Tangaroa's domains seem to be on the land as well as on the sea. He is said to be the revealer of secrets, it is necessary therefore for the safety of the inhabitants that he should be conciliated. Sir G. Grey is supposed to have the power of appeasing him.

p Tu—the god of war.

q Water is sprinkled upon the doorposts, and other uprights with the roof &c of newly built houses. There are also other performances and incantations by the priest.

r The original country of the New Zealander.

s A large sea bird.

t That is, would have remained in this country as a Father to direct us.

u The Ocean is here meant.

and father, when thou shall arrive at Waiariki, *v* return, return to us.

I see him not.

I see the foggy cloud above the mountains'
Height, that harbinger of summer's balmy
Morn,—but see him not.

Haste Tiki with your guns*; — throw
Open wide your magazines, and pay
The homage due to such a Chief.

My son! evils in secret lurk, and
Friends are torn away by death or otherwise
But the cause is neither seen, nor known
By those who weep their absence.

Come near my son, till I salute
Thee; for thou wilt take thy walks in
Other climes, and robe thyself in richer
Garments than the Maories wear.

Bring forth the feathers of the Huia,
That bird so prized that flits across
The towering hills of Tararu.
And bring the feathers of the Albatross,
That bird that skims along the
Mountain wave; bring them to crown
The brow of the loved one, going to
The North to greet his fathers. And
Thus arrayed sit at the entrance of thy
Dwelling, and look on scenes more dear
Perhaps to thee.

My son, we fondly hoped that thou wouldst tarry
With us long, to bless the thousands that
Attend thy steps with peace and plenty.

These are the names of the chiefs who addressed to you these friendly sentiments. [When this address was presented, a document was laid on the table in regard to some abuses among the native population; these Chiefs took this opportunity of calling the Governor's attention to the matters in question. They are here called laws, because they wished some act passed in order to meet the grievance complained of.] They have given up to you also seven laws, and their desire is that you should remain, or rather that you should return from England.

(Signed)

Eruera Wiremu Kahawai
Ngamoni
Wiremu Katene
Waretini
Iharaira
Marino
Te Kakau

Rapata Paraone
Kiore
Hori Haupapa
Pini te Korekore
Pikau
Hohaia
Te Roke,]

v Waiariki here means, Her Majesty the Queen of England.

* On the arrival or departure of a visitant of consequence, it is usual for the Chiefs of the pah to assemble and fire a salute. This custom is now becoming less frequent.

MAHARATANGA MAORI,
ME ARA ATU MEA.

POROPOROAKITANGA
KI A KAWANA KEREI,
NA
NGA RANGATIRA O ROTORUA.

I te Turei, i te 24 o te Marama ka tae ake ki a Kawana Ta Hori Kerei nga Rangatira o Rotorua. Haere ake nga tangata etoru te kau, otira, aru atu ana i te hiku o taua pahi, nga wahine Maori tokorua, tokotoru, a, na te mahi pauaua o ratou, ka tapoko ki te nohoanga o te Runanga nei i roto i te whare. Kahu Pake—ha, Pakeha kau to te whakaminenga nei, erua nga kahu Maori i whiua ki nga pokohiwi o etahi, he taonga hoatu noa ki a te Kawana, he tohu aroha na ratou. E mea ana te tangata Maori kia whakakitea tona whakamahara, me tona aroha i runga i te taonga, haunga hok nga puputanga ake o te aroha i te puna o te ngakau.

Ko Wiremu Maihi Rangikaheke i whiriwhiria e te pahi nei, hei kai korero. Mea atu ana ia ki a te Kawana, ko te take i haere mai ai enei rangatira, he kawe mai i te pukapuka Poroporoaki ki a ia. I mea ano hoki ia, ko to ratou ohianga teuei, kia kaua e roa atu te nohoanga o te Kawana, otira, kia whakaaro mai ano ki tona kainga ki Niu Tireni.

Korerorero ana, whakariterite ana i to ratou mea i haerea mai ai ; inamata ! haruru ana tereo i te whakahuatanga o te Waiata i te timatanga o te pukapuka poroporoaki I atahanga te waiatatanga ; whakaaro ana te tangata ki tenei rangi ; kihai hoki i rangona te ngawetanga e kinongia nei e te taringa Pakeha. No te mutunga o te waiata, ka timataia te mahi i whakaritea mo Maihi, te kai korero, panuitia ana e ia nga korero o muri mai o te tau ra, a, ata oti ana te mahi i karangatia mona. I ataahua te turanga mai o

taua tangata, marama tonu te whakahuatanga o nga kupu, a, mahara ana te ngakau ekore e penei te ahua marutuna mai o te tini o nga kai korero i roto i te runaaga Pakeha.

I te panga o Rangikaheke ki tetahi wahi o te Pukapuka Poroporoaki, mutu pu;—tangohia ana te kaitaka i uhia ki a ia, kawea atu ana ki nga waewae o te Kawana takoto ai, meireira, ka maranga mai i tera pito o te whare tetahi rangatira me te topuni, hoatu ana ki runga ki te mea kua takoto ra kaupehi ai. Hore he kiki o te tangata i roto i te pahi, i tenei maimai aroha ki a te Kawana, whakapoururu tonu te mata o te tangata, a, rangona rawatia ake te kikitanga, he hokinga na Maihi ki te whakaoti i te korero o te pukapuka; te hiku rawa o enei mea, koia kei te tangi i te whakamutunga.

E haere nui ana te whakaaro i roto i nga kupu o tenei Pukapuka Poroporoaki; a, kia roa te whakamaharatanga, te mahinga, ka ata rite nga tikanga ki te reo Pakeha. Ko tenei, he nui pea nga painga o roto i mahue, no te mea, e rere ke ana nga tikanga o te reo Maori i to te Pakeha.

I pera te rawe o te hokinga o te pahi me to ratou tomokanga ki te whare. Te putanga ki waho, ringaringa ana ratou ki a te Kawana, tungou marie ana, i puta takitahi te tangata i te pakarutanga mai. Mate nui ana te tangata ki nga kupu i whakapuakina, ki te aroha hoki o enei rangatira mano whenua.

TE PUKAPUKA POROPOROAKI.

Haere ra e Koro i te ra e whiti ana!
 Haere ra e te whakamarumaru o Uenuku!
 Kei ao ko te ra,
 Ki a taratara atu e koe,
 Taratara tu kei haua i te mahanga roa
 Kia pai te hua i te rua,
 Kei tae kei hoki ake,
 To koiwi ora ki te ao, hu!

He poroporoaki tenei na matou ki a koe.

E Hoa e Kawana Kerei —

Ka tukua atu koe, e te whare korero o nga rangatira o tenei motu o Aotearoa, ara o Rotorua i runga i te aroha. E Ka-

wana, kei mea koe, he aroha kirimoko te aroha mou, kao, no te whatu manawa tonu. Ka hua hoki ra i pai ai te ngakau, hei tau ake koe momatou. Tena koia whakarongo mai, I te wa kaore ano nga Mihinare i tae mai, i iti te ahuwhehena, i iti te pai, he nui te mangere, he nui te kino, i kuare katoa; tahuna ana te Rama o te Atua, mara ma tonu me te awatea. Muri atu ko Kawana Hopihona, ka rongo iti ki te wehi, mari atu, ko Kawana Pitiroa, rite tahi. Tou putanga mai e Kawana Kerei, ano tou rongo, me he Ru e kume ana, tae ana te rongo ki waenga ki nga takutai o Aotearoa. I puta mai hoki koe, me nga Rama e rua i tou waha, koia tena nga rama e rua, ko to te Atua, ko to tenei ao; tote Atua, ko te whakaritenga i nga Kura, i nga whare karakia, whakatepetepe touu o te Hahi mahinga i a koe. Ko tote tinana, ko te wh kawhiwhinga ki te ahu whenua ko te whakaritenga i nga mea e whai rawa ai tenei whenua ko te whakamohiotanga ki te kai, ko te whakaaturanga i o te ao ki a whakarere. Oti ana enei mea e rua i a koe, na konei matou i mea ai ki a koe ano, me he Minita pai o te Hahi. Koia matou i hua ai ki a koe hei ingoa—

Ko nga Rongomati;
Ko ngr Honore,
Ko nga Hoatanga,
Ko te Aroha,
Ko te Atawhai;
Ko nga Tohutohu;
Ko Rahuitiaki,
Ko te Papa,
Ko nga Rongokahau;
Ko te Moiritanga.

Na ko nei matou i mea ai, ki a noho koe, ahakoa kua rangona tou haeretanga,---e noho ki a au tamariki. Tokorua korua ko te Pihopa ka haere anake, ka noho matua kore Aotearoa.

Tua
Tua!
I te orooro,
I te Oromea,
I tukitukia ai koe!
I taitaia ai koe!
Oii
Kiri Tangaroa,
Tere te Nuku nei,
Tere Angaia,
Tutaria,
Ki tenei manuka!
Purua o taringa,
Kia turi,
Kia tnri,
Kia hoi,
Kei whakarongo koe,
Ki te korero iti,
Ko te korero iti,
Ko tahuhunu

Ko tahurere
 Ko te hau aiti !
 Tutakina i te iwi,
 Tutakina i te toto,
 Tutakina i te uaua,
 Tutakina kia u.
 Tutakina kia mau,
 Tenei te rangi ka tutaki
 Tenei te papa ka ruruku.

Ko te wai puna i piari nei, ka poke, na te ua o te rangi i na
 ki te whenua, a ko wai ra hei tua kia paki ai ?—

Tua !
 Tua !
 Rangi nui,
 Rangi roa,
 Rangi pouri,
 Rangi potango,
 Rangi whetu ma,
 Ki kona koe tu mai ai !
 Me to ihi,
 Me to mana,
 Me to maruaitu,
 Ka whanatu au
 Ka aukaha
 I te rangi ;—
 Ka whanatu au
 Ka purupuru
 I te rangi ;—
 Tumata te rangi !
 Ko koe kei riri !
 Tumata te rangi ;—
 Whakaamohia te ao ki uta,
 Whakangawaritia te ao ki tai,
 Ho mai he uru !

Me he pukapuka tiki mai na Te Kiuni ki a koe, haere atu ; tena,
 mau ano ; e noho, kaua e whakahawea ki a au tamariki.

E hine a-haku,
 Tenei taua,
 Te whakahua nei.
 E kimi hoki ra,
 Mahi iti te tangata,
 I eke mai i te waka, o Waraki
 Nana i ho mai,
 Ko te toki uri,
 Puaki ki te whare?
 Tenei raia ko te kaitaka,
 Kei roto i te kete.
 Ki te rere moari
 Te au o Repo
 Ki a whakakirangi
 I te ihurua ;
 Heikipakipa mo aku mea,
 Te rau ako taua
 I te nui o Ti-Rangi.
 Kati ano ra
 Ko Ngarangikahui
 Hei huna riri,
 Hei atiatia riri,
 Taua whenua,
 Ki te Hikuwai
 Ko Tamaiharoa.
 Paia i te one
 Whakaaro iho ki te u,
 Ko te ora ; hu !

E Hoa, kua e tohe ki te haere ;--naa mai e noho.

Ka hewa te ngakau,
I oma taurewa ai?
He tau e mau tonu?
E kore e tuia,
E te kupu o tawhiti,
Hei tokorau,
Kia wehi ai?

E tama e ! Kaore he tohunga heiwhai i te kawa o te whare
nei,

Uhi ki te pou !
Tawhi ki tahuhu!
Ki tuanui o te whare,
O Tangaroa!
Uhia to ruate mea !
Taia te rangi !
Tupu te rangi;
Hoaia he manawa,
Te uhi.
Ka uhi,
Ka rawe
Te tau mai Tu
Ki tana whaiwha.
Eke—Eke.
Eke Taugaroa;
Eke panuku
Hui, e !—Taiki, e !

E kore to waka e puta i te hau o te moana, na koa ra, tenei te
awa.

Ngaru tarawa,
Ngaru putuputu,
Horahia mai!
Marino kato,
I tua i Hawaiki!
Were atu taku tao nei,
Ko Huaki nuku,
Ko Huaki Rangi,
Ko Rua-i-wehea.
Takitaki tu te hau,
E riri mai nei,
E rotu mate !
E rotu aio!—he.
E Hou, e,
Ngatoro, e,
Kawau, e,
Toroa, e,
Kumea mai to hoe,
Me hotu ki te whetu,
Me hotu ki te marama
Ka turuturu o taringa,
Ki te hua mai te tao,
Ka titoa,
Porututia!
Hui! kawa! he!

Ka tohe ano koe ki te haere, e kore koe e aroha. No Poneke, ka
purutia mai koe, a, e pupuru neinga hapu o Aotearoai a koe kia

noho. Kei te weriweri koe ne? Karioi e;--haere ra! Tupuhikura
e to Karioi! Ki te rangi e hoki ai Karioi;--ka riro Karioi.

Me tuku koke,
Me kawē hoke,
Ki te tai o Matirau ra e!
Hoki koka,
E tae ra koe
Ki Waiariki,—
Hoki mai! hoki mai hoki.

HE TANGI NA MATOU KI A KOE.

Tera te pu kohu, e!
Tauhare ana mai,
Te tara ki te maunga,
Tirotiro kau au,
Kei whea ra e?
Ho mai e Tiki e, i.
Ho mai e Tiki,
Te horo o te paura,
Puhia mai ra!
Ko to taina i, a, e, i,
Ko wai au e Tama
Ka kite wheriko atu,
Te mata rere puku?
Ki a tiro i roto ra, e, i;
Nau mai e te hoa,
Ka whakatuhaere
Nga papa wharekura;—
I roto Murupu, e, i.
E kore taku ipo e, hei
Ki te kahu Maori.
Me whakaputu koe ra, i,
Me whakapu ta koe,
Te kahu o Mereana
Te huia i Tararua e!
Te toroa i te moana,
Kia pai atu koe,
Te haere ki raro ra;
Kia powhiri mai,
Kei o matua,
Kia noho mai e!
I te roro o te whare,
Kia marama, e!
Te whakamau
Ki tawhiti!—
Ki a au e te hoa
Ki a waiho koe,
Hei kumekume mai,
Mo te ka-ho pu e, i,
Hei nui mo te rau, u, e.

Ko nga ingoa o nga rangatira i whakapuaki atu i nga manaaki a
nga rangatira ki a koe koia enei. A, na ratou ano hoki enei
ture e whitu i tuku atu ki a koe ki a mate nuitia. Ko nga tohu
tenei o nga ingoa o nga rangatira i pupuru i a Te Kawana kia noho,
ara, kia hoki mai i Ingarangi.

(Signed)

Eruera, Wiremu Kahawai,
Ropata Paraone,
Ko Nga-Moni,
Kiore,
Wiremu Katene,
Hori Haupapa,
Waretine,

Pini Te Korekore,
Iharaira,
Pikau,
Marino,
Hohaia,
Te Kakau,
Te Roke.

PRESENTATION
OF
A FAREWELL ADDRESS
TO
SIR GEORGE GREY,
BY
A DEPUTATION OF WAIKATO CHIEFS.

ON Thursday, the 22nd of December, 1853, about twenty Chiefs of note, from the district of Waikato, waited on Sir George Grey, for the purpose of presenting a valedictory Address to his Excellency on his approaching departure. This singularly interesting document was read by Wiremu Wetere, his companions having seated themselves near him in front of the Government House. The poems were chaunted in succession by the different Chiefs, the first and also the concluding one, being, as a mark of respect, allotted to the amiable and venerable Riwai Te Mokorou.

“The sentiments expressed were, as will be seen below, those of tender and affectionate regret,—and the low, plaintive wail of the voices, and the mournful faces of the singers fully sustained the character of those sentiments. We scarcely know anything more suggestive of melancholy than the sound of the chaunt which expresses the grief of the Maori. It is not unlike the sound of the distant waterfall,—the Waitangi of human voices.”

It was not only novel, but deeply gratifying to see each Chief, as he concluded his song, presenting to the Governor some venerated heir-loom of his family. Gratitude is a noble feeling, and may be evinced in a variety of ways. The higher circles of society lavish their means in procuring costly gifts as a mark of their esteem; but these children of the wilderness are obliged to

content themselves by simple offerings, not the less prized however on that account, by a Ruler whose uniform kindness and attention to the native race deservedly entitled him to their confidence which they are accustomed to express by the endearing appellations of "Friend" and "Father."

These memorials of Maori friendship, together with the sentiments of deference which accompanied them, clearly exhibit the beneficial effects of moral suasion. The heart, we apprehend, in most instances, will not be found wanting in feeling when the oil of benevolence is poured into its avenues; and certainly, the heart of the New Zealander is not less susceptible than that of other men: indeed we find him prepared to reciprocate with an earnestness we cannot but admire.

We hear much of cannibal Feejee, but few tribes, we think, could be found to outvie the inhabitants of these islands in deeds of cruelty and blood. The New Zealander's keen sense of honour stirred him up to avenge the slightest insult; and additional fuel was added to the fire of his lofty spirit by the representations of his priest. These things are matters of history now, and we scarcely recognise the dark-minded and ferocious savage in the swarthy countenances we meet with in our daily avocations. Nor is this mere assertion. "There they sat," says a gentleman who was present on this interesting occasion, "circled quietly around,—all clothed in European dresses—their tattooed faces, simple, earnest, grave,—one of them reading an address which had been signed by all of them—tendering, as a tribute of gratitude and allegiance, objects of former superstitious awe, and still, of cherished hereditary love, bidding farewell, probably for ever, to their British Governor and praying Divine Providence to watch over his safety and welfare."

The exhibition of scenes such as these are alike honourable to the Governor and the governed, and will doubtless be regarded by all parties concerned, as one of those pleasing reminiscences on which the memory delights to dwell.

The hereditary value of the ornaments was given at the time they were presented, and their names are as follows:—

“Tuohungia”^{*}—An ear-drop presented by Ta Kerei Te Rau, a Chief of great rank and influence.

“Whatitiri”—An ear-drop, presented by Riwai Te Mokorou, the aged Chief of the Ngatiruru tribe.

“Kai tangata”—An ear-drop, presented by the Chief Reihana Poukawa of the Ngatihaua tribe.[†]

“Te Pirau”—A Heitiki or image made of greenstone. This ornament is worn round the neck, and is of great value in the estimation of the New Zealanders.

“Kaukaumatua”—An ear-drop.

Both these were forwarded by the son of Wetere Te Paki, an

^{*} “Tuohungia” is an ancient ear-drop, and was taken from a piece of greenstone of the same name. It came into the possession of Ta Kerei’s ancestors, six generations ago, and allowing thirty years for each generation, we are carried back one hundred and eighty years. The order of the genealogy is as follows;—Huaki, his son, Te Kurutaewhakaea; his son, Te Aturangikahu; his son, Puata; his son, Te Rauanganga; his son, Potatau Te Wherowhero. From the Rauanganga it passed into the hands of Te Haupa, a famed Chief of the Ngatipaoa tribe, whose residence was at Taupo on the Thames. This circumstance was owing to his marriage with a Waikato Chieftainess named Tiki. At the death of Te Haupa, his eldest son Rakatau became possessor of this hereditary treasure, and from him it descended to a younger branch of the family represented by Te Raurowha, a Chief of great celebrity. At this warrior’s decease, it was claimed by his son Te Aho, who was united in marriage to a woman of renown of the Ngatiteata tribe, whose name was Tamo. “Tuohungia” now passed into the hands of the bride’s father, Te Tawha, who located himself at Mauinaina, a fortress of considerable strength, situate on the banks of Tamaki. This pah was stormed by the Ngapuhi tribes, and Te Tawha with others, fled for their lives to Awhitu, near the Heads of Manukau Harbour, where this family relic was buried in the sand. Te Tawha fell at the battle of Matakiki with many hundreds of his comrades, and he being the only depository of “Tuohungia,” it was now supposed to be lost for ever. Some years after, a violent easterly gale set in, and the prized greenstone was washed from its bed of concealment, and was discovered on the strand by an old man on his way to a neighbouring settlement. As Achan of old coveted the “goodly Babylonish garment,” so did the aged warrior covet what was far dearer to him than the “wedge of gold;” he seized his prize, and bore it away in triumph to a safe hiding place. He ultimately made his priest acquainted with the secret, and ere long it was noised abroad that a valuable greenstone had been found. The whole village was speedily aroused, and a sight of the much talked of Pounamu was loudly demanded, when, to the dismay of the old man and the joy of the multitude, it was recognised as the long missing “Tuohungia.” It was immediately taken possession of, and carried to an appropriate part of the settlement, where the people gathered round to weep over it, their wild lamentations resounding through the woods. After the mourning was over, “Tuohungia” was given to the Chief Kaihau, who at that time was the representative of the family of Te Tawha. The joyful news soon spread from village to village, and on reaching Te Wherowhero, his daughter Te Paea was despatched to fetch the venerated stone. It was arrayed in the choicest vestments, and carried off with solemn pomp to the great Waikato Chief. At a public exhibition of “Tuohungia” there was a considerable concourse of persons, who, as a great favour, were permitted to gaze on this bequeathment of their forefathers. A loud and long mourning ensued, after which the almost deified heir-loom was placed in the safe custody of Ta Kerei Te Rau.

[†] “Kai-tangata” was the property of Te Waharoa Nui, the principal Chief of the Ngatihaua tribe residing at Matamata, of whom honourable mention is made by the natives generally. There was a great assemblage of persons on the occasion of this warrior’s death, and many of the ancient and influential Chieftains travelled considerable distances to lament over him. The ear-drop in question was at that time given to Te Rauanganga, and subsequently it found its way to a branch of Te Waharoa’s family represented by Porokoru Ngahuahua of the Ngatikoura tribe, and ultimately it became the heir-loom of Wiremu Poukawa, the father of the young man who presented it to Sir George Grey. It is said that “Kai-tangata” has passed through the circle of many an ancient Maori family, and amongst them, that of the great Taupo Chief Te Heuhen—its early history, however, seems but little known.

account of whose death was published a few months ago, and may not be uninteresting to our readers. (a)

This memorable meeting (b) was concluded by chaunting the following song :—

Lo! from afar the gathering cloud
Enwraps the sky as with a shroud,
And heaving in its ancient pride,
The bosom of the restive tide
Breaks forth anew, in hoary foam,—
Whilst I in deepest sadness roam,
Or sit me down, to mourn the day
That tore my loving son away.
Son did I say? Ah, he was more
Than son—the stay, the life, the core
Of this fond heart, now tempest toss'd,
And with him all my joys are lost.

Thou art instructing day by day
The people how to read and pray.
Ah, could they not in others find
An object suited to their mind?
Must thou alone, the lov'd, the best,
Be taken, while they spare the rest?

Go, Father, soaring on the breeze
That speeds the bark across the seas;
Go, mantled in the morning cloud,
Of which our Southern sky is proud;
And visit England's land of yore,
Alight anon at Here's (c) shore.

(a) "Wetere Te Paki, Chief of the Ngaungau," says his biographer, the Rev. Mr. Ashwell, "was formerly a great native priest, and one of the most eloquent speakers in Waikato. He was taken ill on his way home from Auckland, and on arriving at Motutara, he thus addressed his tribe—'My children, hold fast the Gospel, and be of one mind, The merits of Christ alone can save us.' At an interview subsequently with some neighbouring Chiefs, he gave expression to his sentiments in the following song :—

"————— O this agitation!
It rends me like the tumult of a robber's
Breast, when captured with his spoils. My sentiments
Were uttered, and re-echoed by the waving
Trees at Tarua. The cloud will linger
In the quiet sky whilst I am by the current
Borne along, passing in quick succession
Tidal streams. . . . Why preys the malady
So slowly on this frame when death is coveted?
But lo! this death is here, it comes apace."

When visited by Mr. Ashwell, he remarked, "I am indeed glad to see you. I am very ill, but Christ is my salvation, and my heart is light." A short time previous to his dissolution he exhorted his son and other relatives to make sure work for eternity, and quoted several passages of Holy Writ applicable to his own state. When about to enter the dark "valley of the shadow of death" the whole of the tribe gathered round him to witness the last struggle. His spirit seemed tranquilised, while he breathed his desires to heaven in the following appropriate manner;—"Oh Christ! take care of me. Strengthen me by Thy Holy Spirit, for Thou art my —." The conclusion of the sentence was uttered in the eternal world, where we trust he is adoring that Saviour he honoured while on earth. "He was always present," continues Mr. Ashwell, "at our Missionary Meetings, and his consistent conduct and desire to spread the Gospel was a cause of much joy. He was baptised about ten years ago by the Rev. R. Maunsell, and was confirmed by the Bishop of New Zealand in 1845."

b The Translator is indebted to W. Gisborne, Esq., Commissioner of Crown Lands, for the hints contained in the foregoing sketch; the quotations are from the pen of that gentleman, he having published an interesting account of this interview in a recent number of the "Maori Messenger."

c Tautehere, the Maori name for some of the countries in Europe.

Where Haki* ploughs the angry deep
 Or eyes the billows as they sleep.
 Go Governor of noble mien
 And bear thy message to our Queen.
 The ties that bind thee to thy land
 Have severed thee from ours : nor hand
 Nor heart of ours may claim thee more,
 Thy home is now on Albion's distant shore.

TRANSLATION OF ADDRESS.

Tukupoto, Dec. 16, 1853.

How great is the pain of our hearts in consequence of our Governor going to a distant land.

The grief of the heart commences with the rising of the sun since we heard the tidings of his proposed visit to England. We are therefore endeavouring to ascertain the reason why this Taniwha *a* Governor, Sir George Grey, should tear himself from us.

We thought, indeed, that you would have remained in this land as a father for us.

On your arrival in this island the rain was beating, and the wind blowing fiercely, and then you lifted up your voice to calm the raging elements. *b*

Cease from your strife ye wintry blasts
 And let our isle be free;
 Then Western airs shall fan the land,
 And Southern airs the sea.
 And darkness shall be seen no more
 To lift its gloomy form;
 And light-winged clouds shall gild the sky
 And calm succeed the storm.

Go, O Father, to England, and may the Divine Being preserve you while you are voyaging on the great sea. When you go into the presence of Queen Victoria, and inquiries are made by her [respecting us natives], say, that we are blessed with peace owing to the good governors she has sent us. If you are

* An old New Zealand trader named John Love.

a Taniwha is a god and applied only to the most powerful Chief. The allusion to Sir George Grey is exceedingly complimentary.

b This is a very beautiful allusion to the disturbed state of New Zealand on the Governor's arrival, and to the immediate results of his administration in quelling the rebellion.

requested to return hither, O Father, then come back to us, your children whom you have left in a state of uneasiness. Do not leave beyond [the sea] the basket which contains the great or good speeches. *c*

Go, Oh Father, to England, and the Lord preserve you and our good Bishop while crossing the sea. O Father, come thou back to us in company with our good Bishop.

This is our song for you and our good Bishop, who is going hence :—

I sit in Solitude and vaguely look about me
As the tribes, in companies draw round to speak
Their thoughts, for the loved one, who was ever nigh,
Whose presence lighted up my countenance
And filled my heart with joy, comes not again,
How restless are my nights ! I sleep not
When I lay me down, for this poor fluttering
Heart is ever wakeful.

I would that there were sharp edged
Stones *d* within my reach to cut in curves
The skin, and show the friend, far, far
Removed from this the love I bear him.
Tis he that makes me great.

Thou wilt be carried forth to Kawa's
Heights and dews shall drop upon thee,
Dews that drop upon the mountain shrubs
Of Wairoa. Thou wilt also bestow
Thy fond embrace to other friends, to those
Who dwell upon the Otu hills. *e*

Go Father ! Go soaring on the winds
That drives the vessel hence, and
Leaves us here to battle with the foe ;
Otarakiteawas fall *f* has tied thee
To another land,—not ours.

This is a song of love to the Governor from the assembled Chiefs :—

When Hineuru *g* leaves, my whole
Employment then will be to guard
The entrance of the house at Kapu. *h*

This is another. There will be an earthquake in the land,

c This sentence refers to the Governor being a man of ability and sound judgment.

d This is in reference to a custom among the New Zealanders cutting themselves with stones and shells, thereby causing the blood to gush from this self inflicted torture. It is expressive of the deepest emotions of the heart

e England is meant.

f This may very likely mean that some acts of the Natives have displeased Sir George Grey in consequence of which he leaves New Zealand.

g Hineuru—a distinguished personage of old—it here means Sir George Grey.

h This quotation from an old song may have two meanings. One is, that when Governor Grey has gone,—that troubles will arise and the time will be taken up in guarding their homes ;—another is, that a spirit of indifference will pervade the minds of the native population, Sir George Grey not being here to stimulate them to industry, they will lounge about the doors of their houses.

O Governor, when you depart. Or why do you go, O Governor?
—there will be much confusion when you leave.

Ruaimoko, *i* hold thou the land, bind the land, that no eyeballs be turned up in defiance. *k*

There is another prayer to bring back the dead to life.

Thy limbs are stiff; thy life is fled
And thou art now among the dead. *l*
But nerve unite to nerve again!—
And flow thou blood within each vein!
And Oh, his valued life restore,
And give him back to us once more;
That he our father still may prove,
The fervour of our growing love.

The following is a song for Tuohungia, an ancient Pou-

The Morning's sacred glow is seen beyond—
The morn that found the people watching
For the foe. And while they slept
The friend amused himself and went his way.

Ye who are slumbering yonder
Awake! Tuoha leaves us;—He's
Going to the heavens, What evils
Now await us! But even if
Ye had cut yourselves in grief
Ye would not catch the passing shadow
Of the brave one who is my treasure.

Hone Te Paki, eldest son of Wetere Te Paki, stood up and said:—

Yes. Let this meeting make known its unanimous wish to keep Governor Grey. The ashes of our fathers are in the tombs, and he has witnessed their deaths. Te Kepa is dead, Mare is dead, Hori Takiwaru is dead, and Wetere, te Paki is dead, and other chiefs of Waikato.

As a token of my affectionate regard, I send Governor Grey a Heitiki *m* named Te Pirau. This was left us by our fathers as a remembrance of them.

i Ruaimoko is a god said to reside in the bowels of the earth and has great power. When a shock of earthquake is felt it is said to be Ruaimoko turning himself in his bed. It refers here to the influence of the Governor.

k In time of war the more determined parties brandish their weapons and turn up their eyeballs so that the white of the eye only is seen. This state of things has passed away and Sir G. Grey is alluded to as the author of the present peaceable state of New Zealand. It is also a call upon the god Ruaimoko to put forth all his power in order to prevent the Governor from leaving New Zealand.

l The object mourned over is supposed to be dead or rather in a dying condition. The Governor's absence from New Zealand, is considered by the Natives to be as though he were dead. The prayer is for his restoration to live, namely his return to these shores.

m The Pounamu or Green stone mentioned was presented to the Governor by the deputation who read this Address. The reader will discover the allusions to His Excellency without comment.

This is my song for the gift handed down to me by our ancestors :—

These are O Hika as our knees
Or ancle bones. Like household gods
We hide them in the roof.

And this is my song of affection for Governor Grey :—

The fog is spread along the sky
Why hangs it there?
My tears flow on as if my eyes were
Springs of water, while my spirit
Unites itself to his.

O Father come thou forth and plunge me in
The stream,* it may be that my love thereby
Will wane. I stood alone as Horororo's
Spiral mountain stands;—but who I ask
Has given to the tribes all these endearing ones? ‡

The number of persons who attended this meeting amounted to one hundred and forty, and the words of this meeting are :—

“Father come back to us whom you have left in grief, or whom you leave in our grief.” These are the names of some of the Chiefs who attended the meeting, we cannot write them all down.

Riwai Te Mokorou,
Tuhikitia,
Wiremu Poukawa,
Te Weteni Taiporutu,
Reihana Poukawa,
Ta Kerei Te Rau
Karaka Hiko,
Tamati Paeturi,
Karaka Te Au,

Pukewhau,
Karaka Taniwha,
Iharaira Te Ngohi,
Hone Wetere Paki,
Paora Tuhua,
Warena Ngapaka,
Te Teira Kono,
Hoera Toanui,
Tipene Tahatika.

Go, O Father, and return to us all.

ⁿ An image made of greenstone and worn round the neck, an ornament much prized by the New Zealander.

^{*} This is a reference to the custom of accompanying the priest to a stream where certain incantations are used, and water sprinkled upon the person labouring under some real or imaginary malady. Love is thus treated as a disease requiring the intervention of the priest to remove it.

[‡] The tribes are supposed to sit in solitude and dejection in consequence of Sir George Grey's departure, after a time they are surrounded by numerous friends, and the question is asked “Whence came they?” which means that these new associates were not likely to wean their affections from the original object of their regard.

TE KAWENGA ATU
 O TETAHI PUKAPUKA POROPOROAKI,
 KI A
KAWANA KEREI,
 NA TE
 RUNANGA RANGATIRA O WAIKATO.

I te Taite, i te 22 o nga ra o Tihema 1853, tae ake ana nga tino Rangatira, erua pea te kau, no Waikato, he kawe atu i te Pukapuka Poroporoaki ki a Kawana Kerei, ka tata nei ka rere atu ki tawahi. Ko taua pukapuka rawe he mea panui na Wiremu Wetere, noho ai ana hoa i pahaki atu i a ia i te marae, i mua atu o te whare o te Kawana. Ko nga waiata, he mea whakahua na tenei Rangatira, na tenei Rangatira, ko to mua, me to te hiku rawa i whakaritea mo tera kaumatua ataahua, mo Riwai te Mokorou.

“I pai te waiatatanga o enei tau, i haere i runga i te aroha, he mihi mamae na ratou. Haunga te mate nui ki te kononohi mai o te reo, poururu tonu nga mata i te whakahuatanga ai o nga waiata. Kahore he mea hei rite mo tenei te whakaaro, ara te rangi o nga tau Maori; e penei ana me te rere e rangona nei te tangihanga mai, i tawhiti.”

He rawe, he pai ke ano tona, ina tirohia atu te whakataturanga o tenei, o tenei taonga namata ki a te Kawana, i te mutunga o nga waiata. He mea nui ano tenei, te aroha whakahoki, a, he tini nga hua e kitea ai tera mea pai. Ko nga rangatira nunui i roto i a taua, e whai ana ki nga mea utu nui hei owaha atu ki a ratou i pai ai; ko tenei, he tamariki enei no te koraha, a, e tango noa ake ana ratou i te mea ririki hei whakaputanga aroha; otira, ki tenei

Tumuaki atawhai, aroha hoki ki nga iwi Maori, he mea nunui ano ara, koia koa hoki e u nei te whakaaro ki a ia, a, e puta atu nei o ratou kupu aroha, o ratou kupu "Whakahoa" "Whakamatua."

Ko enei tohu Maori mo te hoatanga, me nga kupu manaaki i tukua mai ki runga ki aua taonga, he hua tenei no roto i te tikanga marie. E whakaaro ana matou, ki te mea, ka ringihia te hinu o te aroha ki roto ki nga kokonga o te ngakau, ka pupu ake i reira nga hua o te pai; oti ra nei e pakeke rawa ake ana te ngakau o te tangata Maori i to te rau atu? E mea ana matou e ririte ana, mei te mea, nganahau tonu ki te whakahokihoki i te aroha ana aro atu te tangata. Koia koa hoki e whakapaingia nei.

He nui ano nga rongo puta mai, mo tera iwi kai tangata mo Whihi, otira, e whakaaro ana matou kahore he iwi hei whai i nga tangata o enei motu te nanakia rawa, te whakaheke toto. Makari ake nei te mea, oho rere te mauri o te tangata ki te rapu i tana uto, a, mumura haere ana tona hinengaro whakakake, i nga kupu kokirikiri atu o tona tohunga. Ko tenei, kua pahika ke ara tikanga, a, kihai i matoria ki nga kanohi parauri e tirohia i nga mahinga i rau rangi,—kihai i matoria iho, ko nga hunga tutu enei o mua. Ehara ianei enei kupu i te mea tito noa ake. "Noho mai ana ratou," e ai ta te rangatira i kite i tenei mea nui "i waenga o te hono—mau rawa ki nga kakahu Pakeha; ko o ratou kanohi ta ki te moko, e ahua marie mai ana, e korero ana tetahi o ratou i te pukapuka i tuhituhia na e ratou, e hoatu ana i o ratou manatunga tuku mai o nga tupuna i roto i te tapu,—e poroporoaki ana ki to ratou Kawana o Piriteni mai, i to ratou mutunga kitenga pea,—a inoi ana ratou ki te Atua kia tau iho nga pai ki runga ki a ia, kia tiakina paitia hoki."

Ko te whakakitenga o nga mea penei he pai mo te Kawana, mo te hunga hoki e kawanatia ana, a, ka waiho pea tenei i roto i nga mahara hei whakamoemititanga a nga takiwa e takoto ake nei.

Ko nga rerenga o aua taonga, he mea tataku mai i te hoatutanga ai, ko nga ingoa enei:—

Ko "Tuohungia,"—He kurupounamu whakakai taringa, na 'Ia Kerei Te Rau, he Rangatira tera, he tangata whai mana.

Ko "Whatitiri,"—He tara pounamu, na Riwai Te Mokorou, he Rangatira no Ngatiruru.

Ko "Kai-tangata,"—He tara pounamu whakakai, na Reihana Poukawa, he Rangatira tera, no Ngatihaua.

Ko "Te Pirau,"—He Heitiki tera ; ko te whakapakoko e heia nei e te tangata Maori ki te kaki. He taonga tenei e tino manakohia ana.

Ko "Kaukaumatua,"—He tara pounamu whakakai taringa.

Ko enei erua he mea tuku mai na Hone Te Paki, i taia nei nga korero mo te matenga o te matua, i nga Marama kua pahure ake nei ; ko nga korero enei mo tona matenga, tena pea e paingia e te kai titiro. *

Ko te mutunga o tenei huihu ataahua, ko te waiata nei :—

Kokirikiri ai,
Te ao kapua e rere mai ra, kei te moana e, i.
Ki konei au,
Mihi atu, ai, tangi atu ai ki taku nei tamaiti, e, i.
E hara i te tangata,
Ko te whatutoto o te ngakau motuhia, putunga mahara i au, e,
E apo ra, e,
Koe te tangata, kia tokomaha, mo te koropiko, mo te turei, wana tau.
Haere ra e Pa!
Ki Ingarangi, ki Rehia, mau e rere atu, ki te taha rangi,
Tau atu ana
Ko Tautehere, hei i a Hakirau, te tangata here puka, e.
Ko te Kawana,

* "Ko Wetere Te Paki, te Rangatira o te Ngaungau" e ai ta tona Minita ta Te Ahiwera "he tino Tohunga Maori no mua; a, heoi ra ano te tangata nganahau ki te korero i tenui o Waikato. I pa te mate ki a ia i te hokinga ake i Akarana; no te taenga ki Motutara, ka mea atu ia ki tona iwi,—“E te whanau! kia u te pupuri i te Rongo Pai; me whakakotahi te whakaaro. Heoi ano te orange mo tatou, ko te matenga o te Karaiti.” Muri iho o tenei ka tae ake te pahi kia kite i a ia, a, he mea whakapuaki tona whakaaro i reira ki te waiata, koia tenei :—

Kahore hoki e te pawera e hahae atu nei!
Uera ka ra nge au me he keia ka mau rawa ra te ringa.
Naku hoki nga korero tuhia ana nga urututu
Ki te Tarua paki atu ai. Hei konei, e
Te kapua tu noa ai! ka riro au i te ia
Tuku te kawhaki nga ngutu awa ki kapenga!
Mate tutoro e aurakina nei roto!
Tenei ra ka piri mai, ka tata mai.

I te haerenga atu o Te Ahiwera kia kite i a ia, ka mea, "E hari aua au mo ton taenga mai. He nui toku mate; otira, ko te karaiti toku orange, a, e mama ana toku ngakau" I mua tata atu o te hekenga, ka ki ake ki tana tama, me ara atu whanaunga, kia kaha te whakapono, a, whakahua ana i etahi kupu no te karaipiture, mo nga rerenga o ana whakaaro. Ka haere ka tomo ia ki te "raorao o te atarangi o te mate" ka puaki ana kupu pai koia enei,—“E te Karaiti tiakiua! whakakahangia au ki to Wairua Tapu! ko koe ano tuku—” Ko te mutunga o tenei korero i puaki ki tera ao, kei reira koa e whakapai ana kia te Karaiti, i whakanuia nei e ia te nohoanga ai ki te ao nei. "I huihui tonu ia" e ai ta Te Ahiwera "ki o matou whakaminenga mo te Rongo Pai, a ko tana haere tika, me ana hiahia ki te tuku haere i te rongo pai nga mea i hari ai te ngakau ki a ia. Kotahi tekau tau kua pahure i tona iriringa e Te Manchera; a, i te tau 1845 i whakauria ia te Pihopa o Niū Tirenī."

Hei whiu atu ki tawhiti, kia te Kuini ra, e, i.
 Mawai e pupuu
 Nga hua reka, o te Kawaua, te kahupu, te kahu nui,
 Nga rau hanga,
 Hei whakapai iho, mo nga ha! k a tawhiti na koe, e.

TE PUKAPUKA POROPOROAKI.

Tukupoto, Tihema 16, 1853.

Ano te mamae o matou ngakau ki te haerenga atu o to matou Kawaua ki tawhiti !

Ka puta mai te ra, ka manukanuka noa iho te ngakau, ki te rongo o tona haerenga ki Ingarangi; koia matou i rapu ai, ki te maunutanga o tenei taniwha i te rua, o Kawana Kerei.

Ka hua matou, ka noho tonu iho koe, hei matua mo matou. I tou taenga tuatahi mai ki tenei motu i rokohanga mai e ua ana te ua, e pa ana te hau o te kino, katahi ka maranga tau tara i te rangi kia pai:---

Whakataka tou hau ki te Uru,
 Whakataka tou hau ki te Togha,
 Kia makinakina i uia,
 Kia mataratara i tai,
 Kia ao ake te ra,
 He tio,
 He keho
 He hauhunga.

Haere ra e Pa ki Ingarangi. Ma te Atua koe e tiaki, i a koe e rere ana i te moana nui. E tae atu koe ki a te Kuini Wikitoria, e uia mai koe, mau e ki atu, "Ora ana te mahaki ki te pai o ana Kawana." E tonoa mai koe e Pa, me hoki mai ano ki a matou, ki au tamariki kua waiho nei e koe kia karangirangi kau ana i te whare; kaua e waiho atu te putea o nga korero pai.

Haere ra e Pa ki Ingarangi; ma te Atua korua ko to matou Pihopa pai e tiaki i a korua e rere atu ana i te moana. E Pa! Me hoki tahi mai korua ko to matou Pihopa pai, ki a

matou. Ko ta matou waiata tenei mo korua ko to matou
Pihopa pai, ka haere atu nei :—

Taku noho noa
Taku tirotiro noa
I waenga i te hono, e.
Te tane hoki ra,
I piri mai ki a au,
I o taua moenga, e.
Moe ke ana koe,
Moe huri ana au,
Moe mata tu tonu,
Waiho nei taku ate,
Tuaki kau atu ai.
He kore mata ra, ki
A haea iho
Te kiri awhi ai, e.
Whakahaerea ra,
Na runga o te Kawa
Ka tokiia to kiri, e.
Nga hau tuku iho
No roto Te Wairoa, e.
To kiri mirimiri,
Ki te hinu Karamea
E ripo ana te kakara, e!
Ma te hoa i te muri,
Mana rawa e homai
Nga nui ki te tau, e!
Taupuhipuhi atu ra,
Korua nei ko te hoa
Te puke i Otu, e.
Taku mahuri totara,
Unuhia noatia.
Haere ra e pa, e!
Kapohia pea,
I te hau o te wae,
He pakanga ka nui, mo
Te Tara-ki-te-awa,
I herea mai ai, e!

He waiata aroha tenei mo Kawana na te whakamenenga :—

Ka riro Hineuru,
Ka waiho ra nge au,
Hei tiaki roro whare,
Ki Kapu ra ia.

Tenei ano tetahi ngeri :—

Ka ngapu te whenua !
Ka haere a Kawana ki whea ?
E Ruaimoko !
Purutia !
Tawhia,
Kia ita,
Aha ita,
Ita, ita.

Tenei auo tetahi karakia kia whakahoki mai i te wairua ki
roto ki te koiwi :—

Tihe pakitua,
 Tihe pakiaro,
 Ka matua au,
 Ka matua koe,
 Wiwi,
 Wawa,
 Pawe,
 Pawe,
 Hoki mai ano,
 Ko to koiwi;
 Tihe ! mauri ora.

He whakaoriori mo Tuohungia, he pounamu no mua :—

Ra te ata tapu,
 Kowhae kei runga,
 He ata mata tu,
 No te iwi e, i.
 Arangahau iho te hoa,
 Nga kawē ora maku.
 Koutou e moe tonu mai,
 Te whakarahia
 Ka riro Tuoho ki te rangi.
 Ka kino, ka pa ra, e
 Mei horipitia,
 E mau korua,
 Te ata o te taonga ?

Ka tu ake a Hone Te Paki, ara, te matamua o Wetere Te Paki. “Ae ! e te whakaminenga, puritia Kawana, ta te mea, kua pirautia. Kua mate a Te Kepa, kua mate a Mare, a Hori Tak iwaru, me Wetere Te Paki, me nga rangatira katoa o Wai-kato, a, kua pirautia. Ko taka ka hoatu hei whakaputanga aroha ki a Kawana Kerei, ko te Heitiki, ko Te Pirau te ingoa. Ko te mea tenei i mahue iho ki a matou i to matou matua, hei tirohanga mo matou. Ko taku waiata tenei, mo te oha o a matou matua kua mate :”—

Tena ra e Hika ma,
 Nga turi pona,
 O tatou matua,
 Ka riro.
 Tena ra, e Kui ma,
 Nga whakaonganga
 O roto o te toetoe,
 Ka wharau.

Tenei ano tetahi waiata arohamo Kawana Kerei.

Ra te pukohu, ho
 Rahia : i tarea
 Mai ano koe, ki
 A pehea iho ?
 Puna te roimata, i
 Paheke hu kei aku kamo !
 Awhi wairua kau, ma
 A nei ko Te hoa.

Tu mai e Pa, i
 Wehea ki te wai
 A hemo ake ai, te
 Aroha i au.
 Ka whakahuangongo, te
 Utu ki Horohoro.
 Na wai homai, te
 Makau rau kau
 O to iwi, ra e ?

Ko nga tangata i huihui ki tenei whakaminenga i mea. "Ho-
 kimai ano e Pa ki a matou ka mahue i konei karanga kau ai."

Ko nga ingoa enei o etahi o nga Rangatira ka tuhituhia, ekore
 e taea te tuhituhi.

Riwai Te Mokorou,
 Tuhikitea,
 Wiremu Poukawa,
 Te Weteni Taiporutu
 Reihana Poukawa,
 Ta Kerei Te Rau,
 Karaka Hiko,
 Tamati Paeturi,
 Karaka Te Ao,

Pukewhau,
 Karaka Taniwha,
 Iharaira Te Ngohi,
 Hone Wetere Paki,
 Paora Tuhua,
 Warena Ngapaka,
 Te Teira Kono,
 Hoera Toanui,
 Tipene Tahatika.

VALEDICTORY LETTER

TO

HIS EXCELLENCY SIR GEORGE GREY,

FROM

THE CHIEF KIWIHUATAHI AND OTHERS,

Friend Governor Grey,—

Salutations to you. This is my speech to you, namely the expression of our love, because you are about to take your departure for your own land. You will think of writing a letter, conveying thereby your sentiments to the people of New Zealand. There will be much amongst us of a disturbing nature in consequence of your leaving, which you will hear of at your own place, for the Waikato people have threatened to destroy us. We are anxious to bid you farewell as you are about to return to your own land, for, after you are gone, we shall be beset by Potatau's* people. The matter regarding our land at Whaingaroa is still in an unsettled state; and when you go to your land, perhaps there will be an opening for evil at Whaingaroa, as you are the protector of the sheep of this fold. If the sheep shall fall into the ditch, who is to take them out when you, who prevent the evils are gone? † You leave this with a light heart, but we are left in a state of sadness, but we must look for the grace of God to preserve us. These are the expressions of our affection for you, O Governor Grey !

THIS IS OUR SONG.

At eventide with heart opprest,
 I lay me down in hope of rest ;
 'Tis then thy spirit lingers nigh,
 And sleepless, lo ! till morn I lie ;
 I fain would greet thee when I rise,
 But other objects meet my eyes ;
 Thus day and night as by a spell,
 My thoughts on thee, the lost one, dwell.

* Potatau is the principal Chief of Waikato, commonly known as Te Wherowhero.

† The idea here is, that Sir George Grey's influence with both parties is such, as to prevent a collision, no matter how formidable the war-like preparations may have been.

But I will to the gods repair,
 Who knows, but they may hear my prayer;
 And bring again from yonder sea,
 That constant Friend, so dear to me.

This is the conclusion of our lament for you, and these are
 the names of the Chiefs of "Tainui."†

(Signed)

TE WARENA KIWIHUATAHI,

And seventeen others.

Enough. The end.

† "Tainui" is the name of one of the first canoes which set sail from Hawaiki to New Zealand. The navigators landed at several places on this northern island and ultimately settled at Kawhia, where "Tainui" was dragged on shore, and time, that destroyer of man's most distinguished workmanship, has robbed Kawhia of the remains of this celebrated canoe. It is not, however, lost to the keen vision of the New Zealander, for tradition has converted "Tainui" into a rock, which generation after generation, looks upon with feelings of superstitious awe.

PUKAPUKA POROPOROAKI

KI A

KAWANA KEREI,

NA

WARENA KIWIHUATAHI, ME ARA ATU RANGATIRA
O WHAINGAROA.

E hoa e Kawana Kerei,—

Tena ra ko koe. Tenei ano taku korero. Kia rongu mai koe ki to matou aroha ki a koe, ta te mea, ka haere koe ki tou kainga. Mau ano te whakaaro kia tuhituhia mai tetahi pukapuka ki nga tangata o Niu Tireni. Akuanei, ka haere koe, ka nui pea te raruraru ki a matou, hei whakarongo mai mou i tou kainga, ta te mea, e whakangaromia ana matou e Waikato. Na konei matou i mea ai kia poroporoaki atu ki a koe, ta te mea, ka haere koe ki tou kainga, ka waiho matou i konei pokia ai e nga iwi o Potatau. Ko tenei mahi e takoto pakeke nei, i runga i to matou wahi i Whaingaroa. Ka haere nei koe ki to kainga, katahi pea ka puare te kino ki Whaingaroa, ta te mea, ka riro koe te kai Tiaki o nga hipi o nga Kari. Ki te mea, ka taka te hipi ki te poka, me pehea ra e hoki ake ai?—ta te mea ka riro koe te kai arai mo te kino. Tena ko tenei, ka haere marama koe, ka waiho pouri matou. Heahakoa, ma te atawhai o te Atua e tiaki.

Ko to matou nei aroha tenei ki a koe e Kawana Kerei !

HE WAIATA NA MATOU KI A KOE.

E muri ahiahi,
Takoto ki te moenga;
Totoro ana mai,
Ko tou wairua tonu;
A hewe au, e,
Tenei kei te ao;
Whanake te whakaaro,
I ou rau rangi.
Me tangi atu koe,
Te tangi o Rikiriki,
Kia hoki mai ai.
Hara koe te tane,
He puhi koe naku;
He ipo ki te moenga,
Naku ra i kau.

Ka mutu to matou tangi ki a koe. Ko nga ingoa o nga Ranga
tara o Tainui.

(Signed)

TE WARENA KIWIHUATAHI,

Kotahi te kau ma whitu atu.

A FAREWELL ADDRESS TO GOVERNOR GREY.

FROM THE

CHIEFS OF NGATITIPA, AND FROM THE SCHOLARS OF THE
SCHOOLS UNDER THE SUPERINTENDENCE OF THE
REV. R. MAUNSELL.

WHEN the sun retires to its rest, the heart ponders as to what kind of a day the morrow will be! In like manner have we been reflecting among ourselves, since we heard that our friend whom we esteem is about to remove to the opposite side [of the ocean.]

We supposed that your love would have been continued to these your children; and that you would have remained to defend them from evil, and to implant within them that which is good.

The first Europeans who visited these islands gave us good seed; nor were the Europeans who came after them less good to us.

When you go into the presence of Queen Victoria, say to her, that we Natives think highly of the administrations of the Governors whom she has sent to these islands. And be you mindful also, in regard to the good you have planted in this land. We, the Natives of this River, will not soon forget your labours.

When you first came, our hearts were desiring to learn the usages of the Europeans; and you leave us advanced as a people. We have learned how to plough; we have many mills, and much property; and our children are receiving instruction in the schools which you have established.

Go, O Governor Grey!—Return to the land of your fathers! And may the Almighty One preserve you while voyaging on the great sea! These are our sentiments, and this is a song of our forefathers:—

Come airs from the West,
Where the purple-tipt crest
Of the cloud rises high o'er the strand;
Or let the mild breeze
From the cold Southern seas,
Bring the frost and the ice* on the land.

Go to England.

(Signed)

PATOROMU,

And eighty-four others.

* The frost and the ice are seen only when the weather is extremely fine, and are experienced generally in New Zealand when the wind is from the South; hence the allusion. The West wind also ushers in fine weather; should breezes prevail therefore from either of these quarters, Sir George Grey's passage across the deep would be both safe and pleasurable.

HE POROPOROAKI KI A KAWANA KEREI

NA NGĀ

RANGATIRA O NGATITIPA NA NGĀ KURA HOKI O TE MANIHERA.

Ka rere te ra ki te ana, ka whakaaroa te ngakau he rangi pewhea ra te rangi apopo!---koia matou i rapu ai i a matou ano, ka rongo nei, e haere ana to matou Hoa i whakapai atu, kitawahi.

Ka hua matou ka aroha tonu mai koe ki enei tamariki au, a, ka noho tonu ki te arai atu i te he, ki te whakatupu i te pai.

Ta te Pakeha i tae tuatahi mai ki tenei motu he komai i nga tinaku pai ki a matou; kihai ano hoki ta nga Pakeha i muri iho i iti iho i tana.

E tae koe ki to tatou Kuini, ki a Wikitoria, mau e ki atu, e whakapai ana matou nga tangata Maori, ki te whakabaere tika o ana Kawana e ngarea mai ana e ia ki tenei Motu. Kia whakaaro mai ano hoki koe ki enei tinaku kua oti nei te whakato e koe, ki enei wabi. Ekore ano matou nga tangata Maori o tenei awa e wareware wawe ki tau mahi. Rokohanga iho e koe e minamina kau ana o matou ngakau ki nga mahi a te Pakeha. Haere rawa ake koe, kua kake matou, kua mohio ki te parau, kua maha o matou huri kua tini o matou taonga, a, e whakaakona ana a matou tamariki ki nga Kura i whakaturia nei e koe.

Haere e Kawana Kerei! Hoki atu ki te whenua o au matua. Ma te Atua Nui koe e tiaki i a koe e rere ana i te moana nui. Ko to matou anotena, he waiata na o matou tupuna:---

Whakataka to hau ki te Uru,
Whakataka to hau ki te Tonga
Kia makinakina i uta,
Kia mataratara i tai,
Kia ao rawa ake te ra,
He tio,
He keho,
He hauhunga.

Haere ki Ingarangi.

PATOROMU,

Me ara atu ewaru te kau ma wha.

FAREWELL ADDRESS TO SIR GEORGE GREY,
 FROM THE
 CHIEF JOHN BAPTIST KAHAWAI, AND OTHER MEMBERS OF
 THE ROMAN CATHOLIC CHURCH.

Rangiaohia, November, 28th, 1853.

O my letter go thou hence to Governor Grey!

Friend the Governor,—

Salutations to you. Our affection for you is great. When we heard that you were about to forsake us, our hearts were much pained on account of your [projected voyage.] What will induce you to remain? Or, what means shall we use to hold you back? Perhaps we can show our affection for you only by tears.

Go hence,—Go O Friend! Your personal presence will be lost to us, but your name and your endearing love will remain with us. We will not forget the marked kindness and regard you have manifested towards us, the people of Rangiaohia. Nor will we forget the treasures which the Queen and yourself have given us, namely, ships, carts, horses, and Ploughs by which we have been assimilated to the good usages * of the Europeans. You have made both our lands, and property important. Our love to you, and our remembrance of you will not cease; no, never.

Go hence, O Friend,—Go to the Queen, and carry with you our love to Her Majesty, in return for the gifts we have in our possession, namely, the likenesses of herself, [Prince Albert, and the Royal family.] If the Queen should send another Governor, let his love for the Natives be like yours, and we will repay him with our love.

The expression of our sentiments of regard to you are here concluded by me.

(Signed) JOHN BAPTIST KAHAWAI,

And all the other Roman Catholics.

To Governor Grey.

* The ships, horses, &c., are said to be the gifts of the Queen and the Governor, that is—owing to British authority, the Natives possess the blessings of civilization, and are enabled to procure these things by the fruits of their industry.

HE PUKAPUKA POROPOROAKI
NA
HOANI PAPITA KAHAWAI ME ARA ATU TANGATA O TE
HAHI KATORIKA O RANGIAOHIA, WAIKATO,
KI A KAWANA KEREI.

Rangiaohia, Noema 28, 1853.

Haere ra e taku pukapuka ki a Kawana Kerei.

E hoa e Kawana,—Tena ra koe. Ka nui to matou aroha ki a koe. I te rongonga o to whakarerenga i a matou, ka mamae nui o matou ngakau. Ma te aha ra koe e pupuri? Ko to matou aroha kei o matou roimata pea.

Haere, Haere e hoa! Kia ngaro tou tinana i a matou, ko to ingoa, me to aroha pai ki a matou. Ekore hoki matou e wareware ki tou aroha me tou atawhai whakaharahara, ki a matou, i Rangiaohia. Ekore hoki matou e wareware ki nga taonga i homai nei e korua ko te Kuini, ko te kaipuke, ko nga kata, ko nga hoiho, ko nga Parau, me nga tikanga papai katoa o te Pakeha, Nau i whakanuia ai to matau whenna, me o matou taonga. Ekore ano hoki e mutu to matou aroha, me to matou whakaaro ki a koe, ake, ake.

Haere e Hoa! Haere ki a Kuini. Kawea atu ta matou aroha ki a ia, hei utu mo tana homaitanga e noho nei, ko tana whakaahutanga. Ki te homai e Kuini tetahi Kawana ke, kia rite tona aroha ki nga Maori me tau, a ko te utu, ko te aroha hoki ki a ia.

Heoi ano ta matou korero aroha ki a koe.

(Signed) NA HOANI PAPITA KAHAWAI,
Na matou katoa ko nga Katorika.

Ki a Kawana Kerei.

A FAREWELL ADDRESS

TO

SIR GEORGE GREY,

FROM

THE CHIEF HORI TE WARU, AND OTHERS, OF RANGIAOHIA, WAIKATO.

Rangiaohia, November 28th, 1853.

Friend, Governor Grey,

Salutations to you.

Our love for you is great; because you have shown us much kindness. You have elevated us, and provided teachers to instruct our children, who are implanting in their hearts good principles.

O, Sir! O, Governor! go hence to your own native land—to England! and should Providence keep you there, it will be well; but if Providence opens the way for your reurn, then, come again to us.

O Queen!—Queen Victoria! let your love be manifested to us.

(Signed)

HORI TE WARU,

And twelve others.

To the Governor, Auckland.

HE PUKAPUKA POROPOROAKI

KI A

KAWANA KEREI,

NA

HORI TE WARU, ME ARA ATU, RANGATIRA O RANGIAOHIA, WAIKATO.

Rangiaohia, Waikato,
Nohema 28, 1853.

E hoa e Kawana Kerei,—

Tena ra ko koe. Ka nui to matou aroha ki a koe, no te mea, he nui tou atawhai ki a matou. Ara, ko te whakanui i a matou, ko te tukunga mai o nga Kai-whakaako mo a matou tamariki, kia whiwhi i roto i o ratou ngakau ki te pai.

E koro, e Kawana! Haere atu ra ki tau kainga, ki Ingarangi. Ki te pai te Atua, kia noho atu koe, e pai ana; ki te pai te Atua kia hoki mai koe, hoki mai ra.

E Kuini!—E Kuini Wikitoria! Kia aroha mai koe ki a matou Heoiano.

(Signed)

HORI TE WARU.

Kotahi te kau ma rua atu.

Ki a Kawana, Akarana.

VALEDICTORY LETTER

TO

SIR GEORGE AND LADY GREY,

FROM

THE CHIEF RETIMANA TE KIWI, OF OTAWHAO.

November 26th, 1853.

Friend, Governor Grey,

Salutations to you. O, Madam —Mrs. Governor,—Salutations to you! O friends! salutations to you both! My affection for you both is great. I have heard that you are both going to England.

My sentiments of esteem are expressed in this, my song, which will suffice:—

O, Waitemata! thou art flowing;
Thy waters are clear as of old;
And o'er thee the clouds are still throwing
Their curtains of azure and gold.

Roll on! while my spirit in anguish,
Shall breathe to its friends o'er the main;
For here I must hopelessly languish,
For those I shall ne'er see again.

I gaze on the Ta-i-ri mountains,
That shield my belov'd from my view!
And, bursting anew from their fountains,
My tears speak a mournful adieu!

(Signed)

TE RETIMANA TE KIWI,
Of Otawhao.

To Governor Grey
and Mrs. Governor.

HE PUKAPUKA POROPOROAKI

KI A

KAWANA RAUA KO REIRI KEREI,

NA

TE RETIMANA TE KIWI, NO OTAWHAO,

Noema 26, 1853.

E hoa e Kawana Kerei,—

Tena ra ko koe. E kui e Mata Kawana,—Tena ra ko koe.
 E hoa ma, tena ra korua. He nui toku aroha ki a korua. Kua
 rongo au e haere ana korua ki Ingarangi.

Heoi ano, he waiata tenei naku.

Ra te pukohu,
 Tairi ana mai,
 Te tara ki Waitemata;
 Kia tangi atu au
 Me aha te makau ka wehe?
 Tatata rawa koe,
 I taku tinana nei.
 Riua tenei nga hiwi ki Tairi.
 Kei hoki te manako
 Huri atu ai au, i.

(Signed) NA TE RETIMANA TE KIWI,

No Otawhao.

Ki a Kawana Kerei
 raua ko Mata Kawana.

A FAREWELL LETTER TO
HIS EXCELLENCY SIR GEORGE GREY,
BY THE CHIEF URUAMO WHANGAROA, OF THE
NGATIWHATUA TRIBE, RESIDING AT OKAHU.

O Friend the Governor,—

Salutations to you. I did not witness your departure ;
I was at a distance. My love to you is great, O my father.

Go hence to your own land, O Father of the tribes! Go
hence, bearing our love !

SONG OF AFFECTION.

O how this tyrant love upheaves
My ever anxious breast !
And then its victim e'er deceives,
With promises of rest.

They look upon my outward form,
And think that all is calm ;
Nor feel within that raging storm,
That fills me with alarm.

Impatiently I wait to see
The end of Rena's * toils :
And hope some costly gift for thee
To find among the spoils.

You told me that within a day
You'd surely come again ;
But oh ! you have been long away,—]
And still I watch in vain.

I'll linger at our mutual home,
And if denied relief ;
In wild dismay, far off I'll roam,
To vent this load of grief.

Ah ! wherefore does this dread disease †
All other hopes destroy ?
And may not other objects please,
And yield the heart some joy ?

Priest !—with these lucid waters,—calm,
The love that fires this breast !
Arise ! and with thy mighty charm,
Restore my wonted rest !

From your loving friend,

URUAMO WHANGAROA.

To Governor Grey, England.

* Marikena,—the general of a belligerent expedition, who was expected to return laden with the spoils of the vanquished foe.

† Love is here considered to be an incurable disease, should the sympathies of the priest not be enlisted on behalf of the sufferer. The subject introduced in this song is kept before the mind throughout in the original, a circumstance very unusual in Maori poetry, as seldom or never any attempt is made by the New Zealander to rein in the imagination. The object loved, is supposed to be absent by the author of this poem, and refers here to His Excellency Sir George Grey.

HE PUKAPUKA POROPOROAKI KI A
KAWANA KEREI,
NA URUAMO WHANGAROA NO TE HAPU O NGATI-
WHATUA, E NOHO ANA KI OKAHU.

E hoa e te Kawana,—

Tena ra ko koe. Kihai au i kite i tou haeretanga, i
tawhiti au. Ka nui toku aroha atu ki a koe, ki toku matua.

Haere atu ra ki tou kainga e te matua o nga iwi! Haere atu
ra, i runga i te aroha!

HE WAIATA AROHA.

Kaore te aroha,
E kai koe i ahau:
Ko waho anake,
Te tirohia mai na;
Taka ko roto nei,
Me he au e rere!
Ngaki tatari atu,
Te ope a Marikena!
Hore nei aku koha,
Ki te tahu ra, e!
Nau te ki nei,
Kei te rangi tahi tonu;—
Ore ka tu tata,
Ke wawe au te iria.
Whano ka nuku mamao;
Tau atu au ko tawhiti.
Mokai taru kino,
I taunanawe ai!
Koia koa nge au
I tu ai i te tapu,
Wai tohunga mana,
Hei wehe ki te wai;
A mutu ake ai,
Te aroha i ahau!

Na tou hoa aroha,

NA URUAMO WHANGAROA.

A VALEDICTORY LETTER TO
SIR GEORGE GREY,
 FROM THE NATIVES OF THE THREE KINGS IN-
 STITUTION, UNDER THE SUPERINTENDENCE
 OF THE REV. A. REID.*

Three Kings Institution,
 December 15, 1853.

O Father Governor Grey,

Salutations to you. We have heard that you are going to England. Our darkness is great in reference to your departure; but we have heard that you intend to return and this circumstance makes our hearts light, for you are the Father, for us, and for all the Natives residing on this island

Your love is great to all the natives in regard to the establishment of schools for the children of the Native people, so that all may advance in the scale of being. This is the cause of our darkness, namely, your departure, because some of the Europeans disapprove of your arrangements as respects the elevation of us [natives]. But you did not hearken to their illiberal suggestions; you continued to establish schools in all parts of this island of New Zealand. Your love to us has been great in arranging for [the maintenance of these] schools. You it was who laid the foundation stone, and in this act we perceived that you honoured God. We will not forget you, nor the favors you have shown us.

O Father, Governor Grey!

Salutations to you. Will you go? Go hence to visit our loving friends! Carry with you our love to the Queen, and to them, and let your work ever be the same, for we have not seen any evil in your administration during your residence in New Zealand. We will pray to God to protect you until your return to us. May the Lord direct you hither.

Be energetic still in sending Teachers, so that the Natives may learn the word of God, and be saved thereby, and become like their elder brethren, great in this world and in the world to come, that is, in heaven. Enough.

From your Children residing
 at the School of the Three
 Kings.

To our loving Father, Governor Grey.

HE PUKAPUKA POROPOROAKI KI A
K A W A N A K E R E I,
NA NGA TANGATA O TE KURA O TIRI KINGI, KO
TE RIRA, MINITA, TE RANGATIRA
WHAKAAKO.

Three Kings Institution,
December 15, 1853.

E Pa, e Kawana Kerei,

Tena koe. Kua rongo matou, ka haere atu koe ki Ingarangi. He nui to matou pouri mo tou haerenga; otira, kua rongo matou e hoki mai ana ano koe; ko te mea tenei i marama ai o matou ngakau, no te mea, ko koe te matua mo matou, mo nga tangata Maori katoa o tenei motu. He nui hoki tou aroha ki nga tangata Maori katoa, ki te whakatu i nga Kura mo nga Tamariki a nga tangata Maori, kia noho rangatira ai, nga tangata katoa.

Ko te mea tenei i pouri ai matou, ko to baerenga; no te mea, ko etahi o nga Pakeha e whakakahore ana i tau ritenga whakarangatira mo matou. Kihai koe i whakarongo ki to ratou ritenga pakeke; i tohe tonu koe ki te whakatu i nga Kura ki nga kainga katoa o tenei motu, o Niu Tireni. He nui tou aroha ki a matou ki te whakarite Kura. Nau ano i whakatakoto te kohatu o te kokonga; na konei matou i tino mohio ai, kei te aroaro koe o te Atua e tu ana. Ekore matou e wareware ki a koe, me au mahi pai ki a matou.

E Pa, e Kawana Kerei!—Tena koe. Haere ra,—Ne?—Kia kite koe i o tatou hoa aroha; kawea atu to matou aroha ki a ratou, ki a Kuini hoki; kia penei tonu tau mahi ki nga tangata Maori, no te mea, kihai matou i kite i tau mahi he ki tenei motu, ki Niu Tireni. Ma matou e inoi atu ki te Atua kia tiakina koe taea noatia tou hokinga mai ki a matou. Ma te Atua ano koe e erahi mai.

Kia tohe tonu koe ki te tono kai-whakaako mo nga Kura, kia mohio ai nga Maori ki te kupu o te Atua, kia ora ai nga tangata Maori kia rite tahi hoki ki o ratou tuakana, kia rangatira tahi hoki i tenei ao, i tera ao atu, ara i te rangi. Heoi ano.

Na o Tamariki aroha e noho ana
i te Kura i Tiri Kingi.

Ki to matou Matua, ki a Kawana Kerei.

A FAREWELL LETTER TO
SIR GEORGE GREY,
 FROM THE CHIEF TAMATI NGAPORA, OF MANGERE,
 OF THE NGATIMAHUTA TRIBE.

O Friend the Governor,—

My affection for you is great. You are indeed a loving friend to us. You have been energetic as respects the good regulations for Schools, and native villages; therefore I consider that the orphan has found a protector in this Governor. These things are alike beneficial to body and soul.

These are my reflections since you left, and my sentiments of regard are embodied in this song:—

See, springing from her ærial couch, the placid orb of night,
 On Albion's lofty mountain range throws back a stream of light;
 'Tis thus, O Governor, thy love, comes darting o'er the sea,
 And steals upon these saddened hearts, which ever dwell on thee.

The far-famed Queen of Britain's Isle, has called thee to her side,
 And thou along yon rocky steep, shall watch the rippling tide;
 But when thou landest in the North, far off from Zealand's shore,
 Oh! think of us, these hapless ones, whom thou wilt greet no more!

From your loving Friend

(Signed) Tamati Ngapora.

To Governor Grey.

HE PUKAPUKA POROPOROAKI KI A
 K A W A N A K E R E I,
 NA TAMATI NGAPORA, NO MANGARE, HE RANGA-
 TIRA NO NGATIMAHUTA.

E hoa e Kawana,—

Ka nui taku aroha ki a koe. He hoa aroha koe ki a ma-
 tou. Ko to whakakaha i nga tikanga pai mo nga Kura, mo nga
 taone Maori; koia au ka whakaaro ai, ka ora te pani i tenei
 Kawana. He tikauga pai rawa tenei mo te wairua, mo te tinana.

Heoi ano aku maharahara i muri i a koe. Tenei ano te pu-
 tanga o taku aroha ki a koe.

HE WAIATA.

Tera te marama ka mokowhiti ki runga;
 Na runga ana mai nga tau ki Ingarangi!
 Ko te aroha ra, kei te wetewete puku!
 E hoki Kawana ki nga tai e whawhati,
 E aki ki te rae o Piriteni i Raro;
 Ki te tau a Kuini, nana rawa i awhi mai.
 Kei tae ki reira, kei mihi wairua mai.

Na tou hoa aroha,

Na Tamati Ngapora.

Ki a Kawana Kerei.

A FAREWELL LETTER TO
GOVERNOR SIR GEORGE GREY,
FROM THE CHIEFS MAKOARE TE TAONUI, APERA
HAMA, AND WIREMU HOPIHANA TAHUA,
OF HOKIANGA.

Utakura, Dec. 26, 1853.

O FRIEND, GOVERNOR GREY,—

Salutations. The news of your projected departure for England has been brought hither. We who are here are also loving you, because we claim you as our father. Through your influence the troubles of the land were set at rest; and the various operations that are now being carried out through the land, have a beneficial tendency.

The sentiments contained in your letter caused us to be joyful; these are they,—“Obedience to the laws of God will make you a great people, and secure for you, both peace and happiness.”

This is a mark of our esteem for you, because you are going to your own land,—there to remain.

(Signed)

Makoare Te Taonui,*
Aperahama,
Wiremu Hopihana.

Governor Grey, Auckland.

* These Chiefs were the coadjutors of Waka Nene during the rebellion of the misguided Hone Heke. One of them, Aperahama, was severely wounded by a shot from the enemy, which has so weakened his constitution as to unfit him to perform the manual labour necessary for his support. Being an excellent accountant, and having a tolerable knowledge of the English language, he opened a school for half-caste children. In this capacity he gave satisfaction to the parents and guardians of his youthful charge; and the children rapidly progressed under his careful tuition; but, owing to removals, and other circumstances, his little establishment was broken up before it had a fair trial. He has since employed himself in instructing the people of his native village, and has, by his consistent and exemplary conduct, secured the respect of all who know him. The translator believes that Aperahama Taonui is the subject of experimental religion; in other words, a genuine Christian,—a character very rarely to be met with, among the thousands of New Zealanders who openly profess Christianity.

HE PUKAPUKA POROPOROAKI KI A
K A W A N A K E R E I,

NA MAKOARE TE TAONUI, NA APERAHAMA, NA
WIREMU HOPIHANA TAHUA, NO HOKIANGA.

Utakura, Tihema 26, 1853.

E HOA E KAWANA KEREI,—

Tena ra ko koe. Kua puta mai ki konei nga rongō o
tou haerenga, ki Ingarangi. Tenei ano matou e aroha atu ana ki
a koe, no te mea, kua waiho koe hei matua ki a matou. Na tou
mana ano i mutu ai nga raruraru o tenei whenua; ka hua nga
mahi katoa o tenei whenua.

I hari ano matou ki te kupu o tau pukapuka e mea ana,—
“Ma te whakarite i nga ture o te Atua, ka meinga ai tenei iwi
hei nui amua ake nei; ka puta mai ano hoki te rangimarietanga,
me te ahua rekatanga.”

He aroha tenei na matou ki a koe, no te mea, ka haere koe
ki tou whenua, oti atu.

(Signed)

Na Makoare Te Taonui,
Aperahama,
Wiremu Hopihana.

Ki a Kawana Kerei, Akarana.

FAREWELL ADDRESS

FROM THE SCHOLARS OF THE TAUPIRI SCHOOL.

Taupiri, December 20, 1853.

O our affectionate parent Governor Grey, — Salutations to you. Great is our love to you, that is, to both Lady Grey and yourself. We are grieving, and weeping, and feeling sad on account of both of you going away from us. You will think of us, the children belonging to the Schools you have established. Go hence! Go, with our good wishes, and go with the blessing of the Divine Being.

Enough. From your loving daughters of the Taupiri School, Waikato.

(Signed) MARY TE ROTOROTO,
And twenty-nine others.

To the Governor, Auckland.

HE POROPOROAKI NA NGA TAMARIKI O TE KURA KI TAUPIRI.

E to matou matua aroha e Kawana Kerei! ---Tena koe. Ka nui to matou aroha ki a koe, ara, ki a korua ko Reiri Kerei. Tenei matou te mihi atu nei, te tangi atu nei, te pouri atu nei, mo to korua haerenga atu i a matou. Kia mahara mai koe ki a matou ki nga Kura, i whakatupuria nei e koe. Haere ra! Haere i runga i te pai, i te manaakitanga a te Atua! Heoi ano, na au kotiro aroha o Taupiri, Waikato.

MARY TE ROTOROTO,
Me ara atu erua te kau ma iwa.

Ki a te Kawana, Akarana.

ADDRESS FROM NATIVES OF OTAWHAO.

Otawhao, November 28, 1853.

Friend Governor Grey,—

Go thou to thy own land, to England. Friend, it is well that thou shouldst now depart* as thy kindness to us has been very great, in providing for our bodily wants and supplying teachers to instruct our children.

(Signed)

TITIPA,
And eighteen others.

POROPOROAKI NA NGA RANGATIRA O OTAWHAO.

KI A KAWANA KEREI.

Otawhao, Nohema 28, 1853.

E hoa e Kawana Kerei---Haere ki tou kainga, ki Ingarangi !
E hoa, haere noa ake koe, e pai ana, kua nui tau atawhainga
ki a matou, ara, i nga mea mo o matou tinana, i tau tukunga
mai hoki i nga kai whakaako mo a matou tamariki.

(Signed)

TITIPA,

Me ara atu te kau ma waru.

Ki a Kawana Kerei.

* The meaning here is,—that Sir George Grey's plan for the elevation of the native race had been eminently successful, prior to his leaving New Zealand, consequently his absence would nor be felt so keenly, as the mere superintendence of matters already adjusted could be performed by persons of less ability than the Governor.

A VALEDICTORY LETTER
 TO
 SIR GEORGE GREY
 FROM THE SCHOLARS OF ST. STEPHEN'S SCHOOL,
 TAURARUA.

St. Stephen's Taurarua,
 Dec. 22nd, 1853.

O, OUR LOVING FATHER THE GOVERNOR, —

Salutations to you. Our affection for you is great, for your love has been great to us Natives. Our hearts are sad on account of your departure. The Almighty will preserve you and guide you while upon the great sea.

Go, O our loving father the Governor, to England! Our love for you will not cease. We are all thanking you for this large house; and the thoughts of our hearts will go with you to England. If your relations are agreeable for you to return, then come back to us.

Go hence, O our Father! Go hence! This is our farewell to you, because we really look upon you as our parent.

O Madam Lady Grey, — Salutations to you. Great is our love to you both.

O our Father! 'Tis enough. The end.

From your loving daughters,
 The Native girls of Taurarua.

(Signed)

HERA HAMANU,

And eleven others.

To Governor Grey, Auckland.

HE PUKAPUKA POROPOROAKI

KI A

KAWANA KEREI,

NA NGA

TAMARIKI O TE KURA O TAURARUA.

Tipena Kura, Taurarua,

Tihema 22, 1853.

E to matou Matua Aroha e te Kawana,—

Teua koe. Ka nui to matou aroha atu ki a koe, no te mea, ka nui tou aroha ki a matou. ki nga tangata Maori. E pouri ana o matou ngakau mo tou haerenga. Ma te Atua koe e arahi i runga i te moana nui.

Haere ra e to matou Matua aroha, e te Kawana, ki Ingarangi ! E kore e mutu to matou aroha ki a koe. E whakapai ana matou katoa ki a koe mo tenei whare nui. Ka haere ano o matou whakaaro ki a koe, ki Ingarangi. Ki te pai ou whanaunga kia hoki mai ki a matou, me hoki mai.

Haere ra, e to matou Matua !—Haere ra ! He Poroporoaki tenei, na matou ki a koe, no te mea, kua tino meinga koe hei Matua ki a matou.

E Kui e Reiri Kerei !—Tena koe. Ka nui to matou aroha atu ki a korua.

E to matou Matua !—Heoi ano ; ka mutu,

Na ou tamahine aroha, na nga kotiro Maori o Taurarua.

(Signed)

HERA HAMANU,

Me ara atu kotahi te kau ma tahi.

Ki a Kawana Kerei, Akarana,

VALEDICTORY LETTER FROM THE CHIEF TE ARA
TE TINANA, OF RANGITOTO, ORAKEI.

Auckland, Dec. 29, 1853.

FRIEND, THE GOVERNOR,—

Salutations to you. My affection for you is great. I should come up to see you but am ill. You are going away, O Friend, and your children will be left helpless, as those driven ashore by the wind and waves,—the children which you have reared. When you, the Father, are gone, there will be no protector for your children. My thought is, that when you shall have seen your relatives, and your own land, you should come back to your children.

Go hence, O Father,—the Father of all the Tribes! Go, carrying with you the love of all your children.

While I sit, a fearful trembling
Rends this heart oppressed with grief;
Restless as the winds,—resembling
Kahakaha's aspen leaf.*

Governor! this anxious feeling
Prompts me to invoke thy stay;
But upon the mind are stealing,
Thoughts that thou must haste away.

From your loving friend,

(Signed) TE ARA TE TINANA.

To Governor Grey, Auckland.

* A tremulous leaved plant which grows in the New Zealand forests, and yields a silk-like fibre as white as snow.

**PUKAPUKA POROPOROAKI NA TE ARA TE TINANA
RANGATIRA O RANGITOTO, ORAKEI.**

Akarana, Tihema 29, 1854.

E hoa e te Kawana,—Tena ra ko koe. Erahī toku aroha ki a koe. Na taku mate te haere atu ai ahau kia kite i a koe. Ka haere koe e hoa; waiho ou tamariki i whakatupu nei, pae kau. Ka riro koe te Matua hei tiaki i ou tamariki. E mea ana au, ka kite koe i ou whanaunga, i tou kainga, me tahuri mai koe ki ou tamariki.

Haere atu ra, e to matou Matua!—te matua o nga iwi katoa, i runga i te aroha o au tamariki.

Nei au ka noho,
Kapakapa tu ana,
Te tau o taku ate,
Me he rau kahakaha
E mawewe ana;
Nau na e Kawana
Ka tauwehea nei.
Te here o tawhiti.

Na to hoa aroha,

NA TE ARA TE TINANA.

Ki a Kawana Kerei, Akarana.

A FAREWELL ADDRESS TO
SIR GEORGE GREY, K.C.B.,

PRESENTED BY THE BISHOP OF NEW ZEALAND
 AND HIS CLERGY.*

Christmas, 1853.

Auckland, New Zealand.

May it please your Excellency,—

The Clergy of the Church of England, at present in the neighbourhood of Auckland, wish to express to your Excellency, on the occasion of your departure for England, their sincere respect for you personally, and their grateful sense of the truly Christian and enlightened principles which you have always advocated and acted upon in your intercourse with aboriginal races generally, and the Native population of this country in particular.

It would be out of place in us as Ministers of religion to express any opinion about your Excellency's political government of the colony, further than to acknowledge the prosperous state in which you leave the colony as contrasted with that in which you found it.

But we wish to recognise with thankfulness the principle of Equality on which your Excellency has acted towards every denomination of Christians in matters connected with education. Believing as we do that the only sound and fair principle consists in aiding each Body according to its numbers, wants, and exertions, we are glad to be allowed this opportunity of thanking your Excellency for having successfully pursued that policy in this portion of the British Empire.

And in conformity with this principle, we would also thank you for the efforts you have made as an individual and private member of the Church of England, to obtain for our Church the same freedom of deliberation and administration of its own affairs as is enjoyed by every other denomination in the colony.

We would only further pray that Almighty God may grant you a favourable voyage home, and bestow all temporal and spiritual blessings on Lady Grey and yourself. And we rejoice to think that whatever post of duty your Excellency may hereafter be called to, you will exercise the authority entrusted to you, for the glory of God, the furtherance of the Gospel of Peace (which this holy season more

peculiarly reminds us of) and the social, moral, and religious improvement of the people committed to your charge.

G. A. NEW ZEALAND,
 OCTAVIUS HADFIELD, Archdeacon of Kapiti,
 CHARLES JOHN ABRAHAM, Archdeacon of Waitemata,
 G. A. KISSLING, Minister, St. Barnabas, Auckland,
 WILLIAM CHARLES DUDLEY, Clerk,
 JOHN FREDERICK LLOYD, Minister of St. Paul's, Auckland,
 VICESIMUS LUSH, Minister of All Saints, Howick,
 FREDERICK THATCHER, Minister of St. Matthew's, Auckland,
 JOHN MORGAN, Otawhao, Waikato,
 ARTHUR GUYON PURCHAS, Minister of St. Peter's, Onehunga,
 WILLIAM LEONARD WILLIAMS, Tauranga,
 J. A. WILSON, Missionary, Auckland,
 A. STOCK,
 CHARLES BAKER, Waiapu,
 EDWARD H. HEYWOOD, St. John's College,
 H. W. ST. HILL, Minister, of St. Mark's, Remuera.

The above Address, together with the Governor's reply, will be read with deep interest by the Native population of these islands; and no doubt the instructive lessons they convey will be treasured up in the memory, and have their due influence upon the heart.

REPLY OF SIR GEORGE GREY TO THE ADDRESS PRESENTED BY THE BISHOP OF NEW ZEALAND AND HIS CLERGY.

YOUR LORDSHIP, AND REVEREND GENTLEMEN,—

That you should address me in such affectionate terms upon the occasion of my return to Europe cannot but be highly gratifying to me as Governor-in-Chief of these Islands. Such expressions of esteem from the Bishop of New Zealand and the clergy of his diocese are most honourable to me, as a friend of yours they are very valuable to me, and as a lay member of the Church of England, I regard them as constituting one of the highest rewards I could receive.

I have long believed that if, as an Empire spread to almost boundless limits, it rested its control over the nations, successively adopted into it, upon their fears or compelled obedience, it became but weaker and weaker as it spread, and that before long a time must arrive when from its very vastness it must fall into fragments; whilst upon the other hand I believed, that if, as it spread its dominion, it spread also equal laws, the Christian faith, Christian knowledge, and Christian virtues, it would link firmly to itself by the ties of love and

gratitude each nation it adopted, thus strengthening as it spread, and rendering its dominion an object rather sought for than impatiently submitted to.

I further believed if an attempt was made in New Zealand to deal with a Native Race upon purely Christian principles, that instead of finding myself a single man, governing with doubt and difficulty a great and turbulent country, I should find myself one of a large body of Christian men all united in the bonds of a common friendship, and all earnestly and zealously labouring for a common end, the means to which were so clearly understood by all, that hardly a direction became necessary, each one knowing almost instinctively what was his share in the common task, and doing it with all his heart and will.

In these expectations I was not mistaken, and it is with pleasure I remember that it was in close and friendly co-operation with so many other men that all my duties in New Zealand have been performed.

Being a member of the Church of England, I fear to appear to boast of what its exertions in this part of the world have been, but I cannot but believe that the exertions and labours of the Bishop and Clergy of the Church of England, in New Zealand, in the early stages of its existence will, when contemplated by the future historian, be regarded with love and veneration, and that I shall be thought, as I undoubtedly have been, fortunate and happy in the extreme to have had the pleasure and advantage of constant intercourse with, and of never ceasing assistance from such men.

In my absence from this country I will do my utmost in all respects to promote the interests of the branch of the Church of England established in New Zealand, labouring as one who would if he could repay the vast debt of affection and gratitude which he owes to you.

Lady Grey begs me to assure you that she unites with me in feelings of fond and respectful attachment to the Church of England, to its Bishops and Clergy, and in feelings of warm gratitude to you for the prayers you have offered up, and for the wishes you have expressed in our behalf.

G. GREY.

Government House, Auckland,
December 19, 1853.

HE PUKAPUKA POROPOROAKI KI A
 KAWANA KEREI,
 NA TE PIHOPA O NIU TIRENI, NA NGĀ MINITA
 HOKI E MAU AKE NEI NGĀ INGOA.

KI TONĀ RANGATIRATANGA KI A TA HORI KEREI, K.C.B., TE
 TINO KAWANA O NĪU TIRENI.

Whanautanga-a-Ihu, 1853,
 Akarana, Niu Tirenī.

Me whakapai mai to rangatiratanga,—

Ko ngā Minita o te Hahi o Ingarangi e noho nei i Akarana, i pahaki tata atu, i tenei takiwa, e hiahia ana kia whakapuakina atu to ratou kupu whakapai mou i mua atu o tou rerenga ki Ingarangi;—a, e whakawhetai ana ki a koe, mo au tikanga marama, tikanga Karaitiana ki ngā iwi Māori o ngā tini whenua; otira ko te nui ano o to ratou whakapai kei runga kei tau mahi ataahua ki ngā tangata Māori katoa o tenei motu.

Ekore e ahei te whakapuaki i to matou kupu mo ngā tikanga o tou Kawanatanga, no te mea, he Minita matou no te whakapono; engari ra, ko te kupu kotahi e whakahaerea nei, ko te ahua he o tenei whenua i te orokotaenga mai ou, a, ko te whai-rawatanga i te mea, ka haere nei koe.

Otira, e whakapai ana matou i roto i te ngakau whakawhetai, mo te riri o au tikanga ki ngā Hahi katoa o konei, i roto i tēra mahi, i te whakaako tamariki. E whakaaro ana matou ko te tikanga pāi tenei, ko te whakarite haere ki ngā Hahi e torutoru ana ngā tangata, ki ngā Hahi hoki e tokomaha ana, kia ahei ai te whakaputa i ngā wahi i manakohia e ratou: no konei matou i mea ai kia hoatu ki a koe a matou whakawhetainga, he mea hoki, kua kitea te atahaeretanga o enei tikanga ki tenei whenua, kua whakawhihia nei ki roto ki te Rangatiranga o Piriteni.

Na tenei tikanga au, ka hoatu e matou ngā whakawhetainga ki a koe. No te Hahi o Ingarangi koe tangata, a, kua whakaaroa e koe, kia rapurapua iho e ia, he tikanga mana, kia whakaoatia ano e ia ano, ana mahi, pera me ngā Hahi katoa e noho nei.

Na, ko te pito whakamutunga tenei o tā matou, kia tiakina paitia koe e te Atua nui i tou rerenga i te moana, a, kia hoake ki runga ki a korua ko Reiri Kerei ngā whakapainga mo te tinana, me te wairua. E whakaaro hari ana matou ki a koe, e

ai ra te mea, ka whakanohoia koe ki tehea whenua, ki tehea ra nei, a nga ra e takoto ana mai, e mahara ana matou, ko to mana, me au mahi, ka whakaputaina e koe, hei whakakororia mo te Atua, hei whakanui mo te Rongo Pai mo te Rongo Marie, - e whakamaharatia nei e te ngakau i roto i tenei takiwa tapu,—a, ka whakahaerea tou kaha, ki te whakahoa i te tangata, ki te whakatupu i te pai, ki te whakakake i te whakaponu i roto i nga iwie whakaritea ana hei tiakanga mou.

G. A. TE PIHOPA, o Niu Tirenī.

OKETEWIA HARAWIRA, Ahirikona o Kapiti.

HARE HONE APERAHAMA, Ahirikona o Waitemata.

G. A. RIHIRINI, Minita o Hana Panapa.

WIEMU HARE TUTERE, Kai tuhituhi.

HONE HETARAKA RAIRA, Minita, o Hana Paora, Akarana.

WIAHIMA RUHA, Minita o Hana Pono, Paparoa.

HETERIKA TAHARA, Minita o Hana Matiu, Akarana.

HOANI MOKENA, Mihinere, Otawhao, Waikato.

ATA KUONA PUATI, Minita o Hana Pita, Onehunga.

WIEMU REMARA WIEMU, Mihinere, Tauranga.

J. A. WIRIHONA, Mihinere, Akarana.

A. TOAKA.

HARE PEKA, Mihinere, Waiapu.

EMERA H. HETWURU, Kareti o Hana Hone.

H. W. HANA HIRA, Minita o Hana Maka, Remuera.

KO TE PUKAPUKA WHAKAHOKI TENEI A KAWANA KEREI, MO TA TE PIHOPA RATOU KO ANA MINITA.

E TE PIHOPA ME NGA MINITA O TE RANGATIRATANGA.

Ko ta koutou korero aroha ki au, ki te Tino Kawana o enei motu, i toku haerenga atu ki Oropi, hei whakakoa mo toku ngakau. Ko enei korero manaaki a te Pihopa ratou ko ana Minita hei whakarangatira i ahau. No te Hahi o Ingarangi au tangata, no konei i whakaaroa ai e toku ngakau he utu whakahara tenei, ta koutou kupu whakapai moku.

Kua roa taku whakaaronga ki tenei mea, ki te take e tupu pai ake ai tetahi iwi. Me he mea, ka haere ake tetahi iwi ki te nui mona, he tini oneone ona tangata, a, puta ana ki nga topito o te ao te kaha o tona mana, a, ki te mea, ka tangohia i te ritenga pakeke, ka whakawehiwehia aua tini tangata e nga rangatira, ko reira, ekore e wheau, ka titaritari, ka wehe ke tenei tahanga, me tenei tahanga, hoake rawa nga mahara, kua marara ke ki aua noa atu. Otira, ki te mea ka whakatupuria he iwi i roto i

te aroha. i roto i nga ritenga tika o te whakapono, ka akona ki nga matauranga pono, ka whakatakotoria nga ture tika, ko reira, kopipiri ai te whakaaro o taua iwi, ko reira whakakotahi ai te ngakau, ko reira puta ai nga aroha me nga whakapai ki nga rangatira, a, ahakoa, he tini ke nga iwi e whakaahurutia ana ki raro ki ana pakau, ekore e marara, otiia, ka kaha haere ki te tupu mana.

I whakaaro ano hoki au, ki te mea, ka whakamatamatauria ki Niu Tireni, te tikanga whakakawana i roto i te whakapono, ekore au e tu kotahi i waenga nui o tenei whenua i roto i te raruraru, otiia, ka tokomaha nga hoa ki taku taha hei hapai i aua tikanga; ahakoa, kahore aku kupu ako atu ki a ratou, matau noa nga whakaaro ki te tangotango i nga mea i manakohia e ahau, whakauru noa iho i roto i te kaha, kia whakakotahitia te tikanga, kia kahu marie ai te pai.

Kihai ano au i pohewahewa ki tenei whakaaro aku; na te whakauruhanga mai o te tokomaha ki aku ritenga, i taea ai e ahau aku mahi katoa i Niu Tireni nei.

Ekore e ahei te whakahaere i taku kupu ki nga mahi o te Hahi o Ingarangi ki tenei whenua, kei whakaaro te tangata e whakapehapa ana au, no te mea hoki, no roto au i taua Hahi. Ko te mea ia, ekore nga mahi o te Hahi o Ingarangi e ngaro i Niu Tireni nei; ma nga kai kohikohi korero e titiro, e whakatu a nga ra e takoto ake nei, a, ka uru i reira toku ingoa ki roto ki to te Pihopa o Niu Tireni ratou ko ana Minita, ahureka noa toku ngakau ina ahu atu te whakaaro ki te aronga mai o enei tangata pai, ki te mahi tahi, ki te whakahoa ki au.

Ahakoa, ka tauwehea atu toku tinana i tenei whenua, ekore ano nga mahinga o te Hahi o Ingarangi, ki Niu Tireni, e mahue i ahau; e matau iho ana toku ngakan, heaha te nui noa ai toku mahi, me toku aroha, ki te Hahi o Ingarangi, ekore ano e ea ana tini pai kua riro mai ki au, a, e whakawhiwhia nei hoki, e koutou.

E mea mai ana a Reiri Kerei kia korerotia ki a koutou, tona piringa me tona aroha ki te Hahi o Ingarangi, ki ona Pihopa, me ona Minita, a, e tino whakawhetai ana, mo o koutou kupu manaaki, mo nga inoinga hoki, mo maua.

(Signed) G. KEREI.

Whare o te Kawanatanga,
Akarana, Tihema 19, 1853.

A VALEDICTORY LETTER TO
HIS EXCELLENCY SIR GEORGE GREY,
FROM ERUERA MAIHI PATUONE, OF AWATAHA, A
CHIEF OF THE NGAPUHI.

Auckland, Jan. 3, 1854.

O SIRE, GOVERNOR GREY,—

Salutations to you. Salutations to you, and to your loving friend.* Great was my affection for you both when you first came hither. Friend, this is my speech to you. Will you not come back to this place? Do return;—will you not? The reason why I thus speak, is owing to the extreme kindness you have evinced for the men of New Zealand. There has been no evil, nor any cause of complaint as respects your administration; therefore I urge you to return hither.

And now, should you stay away, and another Governor be appointed, see you to this, and select a person like yourself as a protector for us. Let him be considerate and kind, and let his heart shine brightly.

If I discover any evil during your absence, I will make it known to you. But now the land is quiet.

Go, O Father, to your Chief,—to the Queen,—the Chief of all the tribes. Go, O Father, carrying with you the affection of your people,—the people of Ngapuhi, of Waikato, of the Ngatipaoa, of Hauraki, and all the other tribes.

This is my song for you.

Ye wintry winds that sweep amain,
Ye pierce me sore;—
Ye are not careful to restrain
Your angry roar.

Cease, while I scale Tapeka's height
That bounds the sea;
Perchance my friend is still in sight,
And waits for me.

I saw him last upon the steep
Where surges lave;
But now there's nought upon the deep,
But one wide wave.

Since thou, alas! art called away,
And we must part;—
O let thy spirit near me stay,
To sooth my heart.

From your loving friend

ERUERA MAIHI PATUONE.†

To Governor Grey, Auckland.

* This refers to the estimable and deservedly esteemed Lady Grey, whose uniform anxiety on behalf of the native race seems to have been based on truly Christian principles. No wonder then that Lady Grey should be regarded with gratitude and affection through-

HE PUKAPUKA POROPOROAKI KI A
K A W A N A K E R E I,
NA ERUERA MAIHI PATUONE, NO AWATAHA HE
RANGATIRA MAORI, NO NGAPUHI.

Akarana,
Hanuere 1, 1854.

E mara e Kawana,—

Tena ra ko koe. Tena ra ko korua ko tou hoa aroha. Ka nui toku aroha atu ki a korua, i to korua rerenga mai.

E hoa, tenei ano taku korero ki a koe. E pai koe ki te hoki mai? Hoki mai,—ne? Na te mea ahau i penei atu ai, ka nui tau atawhai ki nga tangata o Niu Tirenī. Kahore he kino, kahore he aha o tou ritenga; koia ahau ka tohe atu nei ki a koe kia hoki mai.

Na, ko tenei, e mahue atu koe e poka mai he Kawana, tirohia e koe, me pena me koe, tetahi kai-tiaki mo matou. Kia pai, kia atawhai, kia tiaho i roto i tona ngakau.

Me he mea, e kite ana au i te he i muri i tou tuara, ka korero atu ahau ki a koe. Tena ko tenei, e pai ana te whenua.

Haere atu e pa, ki tou Rangatira, ki a te Kuini, ki te Rangatira o nga iwi katoa! Haere atu ra, a Pa, i runga i te aroha o to iwi! o Ngapuhi, o Waikato ra, o Ngatipaoa ra, o Hauraki ra, o nga iwi katoa.

HE WAITA AROHA,

E pa hau waho,
E pupuhi mai nei, kai rawa ki te kiri.
Kati ano au i
Nga hiwi maunga ki Tapeka i waho:
Marama te titiro,
Ki te moana ra ia, whakatara wai ana,
I ra reira atu, te
Hoa i ahau, e kai nei te aroha;
Kati nei ki ahau,
Ko to wairua kau, kei ora te ngakau,
Mahau ka noho atu,
Ki tahau whenua, ki te puuga i mau ai.

Naku, na to hoa aroha,

NA ERUERA MAIHI PATUONE,
No Te Awataha.

Ki a Kawana Kerei, Akarana.

out these Islands, and no wonder that her name should be engraved on the tablet of many a Maori heart.

† Patuone is a Chief of the first rank, and brother of the celebrated Tamati Waka Nene, who rendered the Government such valuable service during the late native rebellion at the North. Patuone has always been a faithful friend to the European

A FAREWELL LETTER TO
GOVERNOR SIR GEORGE GREY,
FROM TARAIA NGAKUTI, THE PRINCIPAL CHIEF OF THE
THAMES.

Friend, Governor Grey,—

Salutations to you. I came up to see you but you were gone. My love to you, O my Father, is great. What shall I say to you?

Here will I weep and sigh,
O Governor for thee!
While in the distant sky,
The morning cloud I see,
Which marks thy home—a sunny isle,—
Where love awaits thee with her smile.

This is my love to you. I feel greater love to you because I did not witness your departure, and my heart is pained on this account. Although your face is no longer visible, I may still bid you farewell.

Go, O Father, to your great and wealthy land! You leave me thinking of your absence with a sorrowful heart; but you will write me a letter [and thereby relieve my anxiety.]

I am desirous to have some Europeans to reside on my land at Hauraki. The approval in regard to my having Europeans located on my land is left to the Queen and to yourself. Do not send them to Auckland, but let them reside with me.

Go, O Governor, upon the wide expanse of the ocean, bearing in mind our good and our pleasant speeches. Suppose not that evil will grow during your absence yonder [in England], evil will not grow, because we two have calmed the sea.* I am not acquainted with the views of other men; but I know your sentiments.

settlers. When the Wesleyan Mission at Whangaroa was plundered by the atrocious Hongi and his desperate followers, Patuone, in conjunction with other Chiefs, raised a strong force, and the Missionaries were rescued from the hands of these marauders whose savage rage led them to most brutal acts of violence, and even to disinter the dead of the Mission families. On the arrival of the party at Hokianga, the Rev. N. Turner, who was then Chairman of the district selected a pretty spot of land on the right bank of the above named river, where a new station was formed, which, under the divine blessing, prospered in an eminent degree. Hundreds were seen on the Sabbath flocking to the house of prayer, most of whom lived at considerable distances, and were obliged to paddle thither in their canoes on the Saturday, bringing with them their supplies. Patuone's seat in the Chapel was seldom vacant, and it is to be hoped that the good instructions he then received have not been lost upon him. His present residence is at the North Shore of the Waitemata, Sir George Grey having given him a valuable farm in that locality, which he holds by a Crown Grant. Patuone has a smart schooner named the "North Shore," which cost him £290; he has horses and ploughs also, with other personal property, and is much respected by the Europeans and his own countrymen.

* Taraia wishes to make it appear that he was instrumental in quieting the troubles of the land; but few are likely to pay any regard to these his pretensions, he being proverbially a man of strife.

SONG.

Ah! do not prey upon this frame with such
 Relentless energy! * O Huirau, †
 There's no escape! The pathway is impassable!—
 Beset with snares; and foes conceal themselves
 With deadly weapons 'neath the tangled foliage
 Of the woods. In transport, lo! I gazed
 Upon the rays resplendent of the lingering sun.
 Fair emblem this of thee, whose glossy skin
 I wist not that I ne'er should see again.
 Ah! why did I forget to step into the frail
 Canoe, which bore thee hence upon the heaving
 Bosom of the sable wave! O Governor!
 The gathering storm was hushed by thee at Taurangi ‡
 And Otumoetai§ was brought to view
 Where many of our valiant warriors fell,
 Amidst the din of sanguinary strife.

This is my lament for you, O my father. When you see this
 my letter, will you not be disposed to come back to this home of
 yours, and to your children?

This is my letter.

(Signed)

TARAIA.¶

* The malady alluded to is love.

† Huirau—a warrior chieftain; but in this song Sir George Grey is meant.

‡ Tauranga—a place of considerable importance in the Bay of Plenty.

§ Otumoetai—a Native settlement where the parties met.

¶ Taraia is one of the most formidable and determined Chiefs in the northern portion of New Zealand. He is a good specimen of the Maori savage. Though about 70 years of age he is all energy of mind and activity of body, and seems to be ever on the alert to gratify his love of notoriety. He prides himself in being able to trace his lineal descent from ancient times down to his father, whom he compares in rank to one of the kings of England. Many dark deeds are recorded of this daring man; and his name even now carries terror with it. While we write he is preparing his canoes for a warlike expedition to the Bay of Plenty, and rallying the surrounding tribes to accompany him; he professes however that his present mission is of a peaceable nature. The Rev. Thos. Buddle in his lectures on "The Aborigines of New Zealand," says of this Chief,—“The last authentic account of cannibalism was the case at Tauranga, in 1842 or 1843, by Taraia, I trust the last in the history of the country. Taraia will never be envied the distinction of having completed the list of those who indulged in the horrid custom.” In justice to Taraia we may add, that many of his vicious habits have been abandoned and he has the good sense to discover that his own interests will be promoted by cultivating friendly relations with the Government, and the Europeans generally.

HE PUKAPUKA POROPOROAKI
KI A KAWANA KEREI,
NA TARAIA NGAKUTI, TE TINO RANGATIRA O HAURAKI.

E hoa a Kawana Kerei,—

Tena ra ko koe. Tae rawa mai au kia kite i a koe kua pahemo ke. Ka nui taku aroha ki a koe e toku matua; me pehea atu ra au ki a koe?

Me mihi kau atu,
Me tangi kau atu,
I te ao e rere mai;
I tawhiti Kawana;—
E arohatia nei e!

Ko taku aroha tenei ki a koe. Na te meai aroha ai au, kihai au i kite i tou haerenga, koia i mamae ai toku ngakau ki a koe. He ngaromanga nou; kihai au i tata atu ki a koe. Heoi, akakoa ngaro ana ou kanohi me poroporoaki ake au ki a koe.

Haere ra e Pa ki tou whenua rangatira, ki tou whenua nui! Waiho mamae iho toku ngakau ki a koe; heoi, mau e tuhi mai ki te pukapuka.

E mea aua au ki etahi Pakeha hei noho i taku kainga i Hauraki. Kei i a korua ko te Kuini te whakaaro moku, mo te Pakeha. Ki au ano noho ai, kauaka ki Akarana.

Haere atu ra e Pa, i te takiwa o te moana i o tatou korero pai, i o tatou korero atawhai! Kei whakaaro koe ka tae ki reira, ka tupu te kino i muri i a koe; ekore e tupu te kino, kua mowairokiroki te moana i a taua, i a koe. Ekore au e matau ki nga whakaaro o nga tangata katoa, engari ko tou whakaaro e matauria ana e au.

Atakai mai,—
Huirau i ahau!
Kahore koa, e;
He ara putanga atu;
E paia ana mai,
E te whanakokoti;
E te wharonarona;
Ki te hikuhiku nei;
Te ura o to kiri,—
Taku i kite atu,
Te ra ka whakangaro;
Te matau ra ia.
Noku te wareware,
Te mokopeke au,
Te konia waka,
Nou e Kawana,
Hei kawē atu ra,
Te whana ki Tauranga;
Patata rawa mai,
Otumoetai;
He whakahinga nga mate,
Nohoku ki reira.

He tangi tenei naku mou e taku matua. Ka kite koe i taku pukapuka ekore ra nei koe e pai kia hoki mai ki tenei kainga ou, ki o tamariki hoki?

Naku tenei pukapuka, NA TARAIA.

A FAREWELL ADDRESS
TO
HIS EXCELLENCY SIR GEORGE GREY,
FROM THE NGATIWHATUA, RESIDING AT ORAKEI, AND SIGNED
ON BEHALF OF THE TRIBE BY THEIR CHIEF TE KAWAU
TE TAWA, AND THEIR SPIRITUAL TEACHER WIREMU
HOPIHANA TE KARORE.

Orakei, Dec. 19, 1853.

FRIEND, THE GOVERNOR,—

Salutations to you. This is our speech to you; do you hearken to it;—we, your people and your children, namely, the Ngatiwhatua, wish to bid you farewell.

Go, O Father, the Governor; go, whilst we your children are left to mourn over such an untoward circumstance, in song:—

The clouds in yonder horizon
Across the sea, are playing with
The winds, whilst I am here
Yearning and weeping for my son—Ah! he's
More than son to me; he's my heart's blood, and in
His loss, I feel my heart strings snap
In twain, and with him all my
Hopes are buried.

Thou art instructing many how
To kneel, to think, to pray.

Go thou, O Father, to the
Shores of England, and to other
Climes;—fly o'er the sea upon
The cloud that circles now the
Heavens, and alight at Tautehere's
Land where sails the vessel of
Famed Hakirau.* Yes, the
Governor will tear himself
Away, that he may listen to the Queen.

Who shall restrain him?—
Lo, the fond endearments of his
Native home,—of London, and
Of Paramatta touch a chord
That vibrates through his veins,
Garments too are there, to
Clothe the boys at school.†

This is our dirge to you because you are going away, and leaving us. These are our words of love to you, for we are enjoined in the fifth commandment to love you;‡ it is said,—

* Master of one of the first traders to New Zealand.

† This sentence is peculiarly applicable to Sir George Grey, whose benevolent plans for the education of the Native youths have proved so successful through the length and breadth of the land. The New Zealander is by no means incapable of appreciating such blessings; and well indeed may he immortalize this happy fact in song.

‡ Sir George Grey is considered by the Natives in the light of a Father; and the idea in the Native mind is, that he is entitled to the honour, respect, and affection which we are commanded to yield to our natural parents

"Honor thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee."

Your love has been manifested to all the people of this island, New Zealand;—you have voyaged upon the sea from place to place round our shores;—you have traversed the inland districts without taking into consideration the length of the journey, or the fatigue you would have to endure. In these things we see and feel the love you bear to all the men of New Zealand.

On your arrival here you heard of our words of respect for you which were printed in the *Maori Messenger*. We said at that time, "our Governor is a fine man," and we have not forgotten that saying.

We have never resisted your authority. It will be seen that the hands of the Ngatiwhatua have not touched a gun to molest the Europeans. You will remember that the Ngatipaoa sought a quarrel with the Europeans, and came to our place, but we rendered them no assistance. We put our lives in jeopardy when we sought out Mr. Meurant* to take us to your presence, for we did not reflect that you were surrounded by troops:—no, we sought you out nevertheless.

This is our love,—the love of the people who protect the Europeans, and you know that this statement is correct.

But be mindful of us also; let your love be shown by speaking to Colonel Wynyard and other gentlemen that we be not distrusted, because both you and the Bishop will be absent.

With you two are the thoughts regarding us during your absence, because we do not know the day the wolves may come and tear the sheep, and some will be scattered.

Friend, the Governor,—when you arrive at the other side, tell the Queen about the good arrangements you have made in regard to the formation of a township on our land, and let this land be reserved for our own use, for ever, and let us have a Deed for it, so that it may be safe. St. James is the name we have given our land at Orakei.

This is another word we have to say to you. When you get to England let your face be turned towards us. Let our letter be read in the presence of the Queen, so that you may return to us.

We wish you farewell. Go, O Governor, go!—go! and go, O Lady Grey! Go, O Governor of New Zealand!—go! go! and return.

This is our farewell letter to you; it ends here.

(Signed) Ngatiwhatua Tribe,
Te Kawau,
Wiremu Hopihana Te Karore.†
To Governor Grey,
Auckland.

* One of the Government Interpreters.

† The original of this address was unfortunately sent with the Governor, and no copy was kept; the present Maori therefore is a translation of the English. The translator has endeavoured to give the words used by the writers, but it would be utterly impossible to furnish a copy *verbatim*, though the sentiments may perfectly agree.

HE PUKAPUKA POROPOROAKI.
 KI A KAWANA KEREI,
 NA TE HAPU O NGATWHATUA E NOHO ANA KI ORAKEI, KO TE
 INGOA O TE TAWA, TE KAWAU I TUHIA. KI TENEI
 MEA MAIMAI AROHA, ME TE INGOA O TO
 RATOU KAI-WHAKAAKO, O WIREMU
 HOPIHANA TE KARORE.

Orakei Tihema 19, 1853.

E hoa e te Kawana,
 Tena ra ko koe. Tenei ta matou korero ki a koe, kia
 rongo mai koe.

Ko matou, ko tou iwi, me ou tamariki a Ngatiwhatua, e
 hiahia ana kia poroporoaki atu ki a koe.

Haere ra e pa, e te Kawana! Haere ra! waiho iho matou ou
 tamariki i konei tangi ai ki tou maunutanga atu, ina te waiata:—

Kokirikiri ai,
 Te ao kapua e rere mai ra, kei te moana ra i.
 Ki konei au,
 Mihi atu ai, tangi atu ai, ki taku nei tamaiti, e, i.
 E hara i te tangata,
 Ko te whatu toto o te ngakau, motuhia, putunga mahara i au, e.
 E apo ana ra,
 Koe te tangata, kia tokomaha, mo te koropiko, mo te turei wanatu.
 Haere ra e pa!
 Ki Ingarangi, ki Rehia ra, mau e rere atu ki te taha rangi,
 Tau atu ana,
 Ko Tautehere, hei i a Hakirau, te tangata here puke, we.
 Ko te Kawana,
 Hei whiu atu ki tawhiti, ki a te Kuini ra, e, i!—
 Mawai e pupuru,—
 Nga hua reka o Ranana, o Paremata, te kahu pu, te kahu koti,
 Hei whakapai iho,
 Mo nga poe whare kura?—e, i.

Ko ta matou apakura tenei ki a koe, no te mea, e haere ana
 koe; ka mahue matou. Ko a matou kupu owaha enei ki a
 koe; e mea ana hoki te tuarima o nga ture kia aroha matou ki a
 koe, inahoki nga kupu:—"kia aroha ki tou matua tane, ki tou
 matua wahine, kia roa ai nga ra o tou orange i runga i te whenua
 e homai ana ki a koe, e Ihowa, tou Atua."

Kua whakakitea tou aroha ki nga tangata katoa o tenei motu,
 o Niu Tireni. Kua rere koe i runga i te moana, ki tenei, ki tera
 wahi, awhio noa te motu nei. Kua haere koe ki nga mano-
 whenua; kihai koe i mahara ki te roa o te ara, ki te ngenge ra
 nei, ou. E kitea ana e matou i roto i enei mea, tou aroha ki
 nga tangata katoa o Niu Tireni.

I tou orokōtaenga mai ki tenei whenua, kua rongo koe i o
 matou kupu aroha mou, i taia ki te "Karere Maori." I mea
 matou i reira, "He tangata pai ta tatou Kawana," a, kihai ano
 matou i wareware ki tena kupu.

Kahore ano matou i takahi noa i tou mana. Ka kitea nei, kahore nga ringa o Ngatiwhatua i pa ki te pu hei wkakaoho i nga Pakeha. E mahara ana koe ki te whainga a Ngatipaoa ki nga Pakeha, a, tae ake ana ki to matou kainga; otira, kihai ano matou i whakahoa ki a ratou i reira. He mea kawe ora matou ki i koe, i te rapunga ai i a Eruera, hei arahi i a matou ki tou aroaro; kihai hoki matou i mahara, e karapotia ana koe e te hoia;—kahore, rapu marire ana matou ki a koe.

Ko to matou aroha tenei ki a koe; ko te aroha tenei o nga tangata i tiakina ai te Pakeha. E matau ana koe he tika nga kupu e meinga atu nei.

Otira, kia mahara ano koe ki a matou. Me whakakite mai tou aroha; ki atu ki a Kanara Winiata, me ara atu rangatira kia kaua ratou e whakatupato ki a matou, he mea hoki, ka ngaro ngatatahi korua ko te Pihopa.

Kei i a koe te whakaaro ki a matou i a koe ka ngaro atu na; no te mea, ekore e matauria te ra e puta mai ai te wuruhi ki te haehae i nga hipi, a, ka marara etahi.

E hoa, e te Kawana, ka tae ki tawahi, meinga atu ki a te Kuini ki te ritenga pai kua oti te whakatakoto e korua mo te taone ki runga ki to matou whenua; waihoki me waiho iho tenei whenua ki a matou ake tonu atu, a, me riro mai ki a matou te pukapuka whakapumau kia tika ai. Ko Hana Hemi te ingoa kua oti te hua mo to matou kainga mo Orakei.

Ko tetahi tenei o a matou kupu ki a koe. Ka tae koe ki Ingarangi tahuri mai to mata, ki a matou. Me korero to matou pukapuka ki te aroaro o te Kuini, kia hoki mai ai koe ki a matou.

Ko ta matou putanga kowha tenei ki a koe.

Haere ra e te Kawana! Haere! Haere! A, haere atu ra e Reiri Kerei! Haere ra e te Kawana o Niu Tireni! Haere ra! —haere! a, me hoki mai.

Ko ta matou Pukapuka poroporoaki tenei ki a koe; ko te mutunga tenei.

(Signed)

Ngatiwhatua

Te Kawau

Wiremu Hopihana Te Karore.

Ki a Kawana Kerei, Akarana.

A FAREWELL ADDRESS TO
HIS EXCELLENCY SIR GEORGE GREY,
FROM TAURUA TE TAWAROA,* THE CHIEFTAINESS OF THE
PATUKIRIKIRI TRIBE, RESIDING AT COROMANDEL HARBOUR.

O Governor Grey, go in peace to your own land!

I did not witness your departure, but I now salute you. Now that you are gone, the hope of the tribes is taken away. You will arrive in your own land; but who shall be able to follow you to England?

You have deserted your children, and perhaps it is your intention to stay away for ever.

You have quieted the troubles of the land and caused the Europeans to settle upon our shores, and the land has become great.

You were the Father of those who have gone to the grave, and you are a Father to us their children. Many have been called away by death, but I still live to write you a letter.

Go hence to your own land in peace!

SONG.

Hail mighty Chief and brave! thy people's stay!
While sadness veils our spirits;—go thy way!
Go hence lamented by each circled throng,
Who now rehearse thy deeds in plaintive song.
Lo! When the battle raged at Hope's † dell,
Thy foes gave way, and famed Panui‡ fell.
Proud Aburei || has said, that he will fire
The tribes with zeal:—but he may not aspire
To thy acknowledged greatness. No; the grave
Ere long will claim the youthful and the brave!
And weakened thus, Te Puhī § with his band,
Will smite the remnant, and pass through the land.

An affectionate letter to Governor Grey by me, by
TAURUA TE TAWAROA.

* Tawaroa is a sensible and spirited woman, and though very aged seems to retain the influence which her rank demands. The surrounding tribes treat her with great deference, and she is invariably spoken of with respect. When gold was discovered at Coromandel, Tawaroa allowed the Europeans to have access to her lands; and when the arrangements were entered into between the Government and the Natives in regard to the occupation of the auriferous districts, she unhesitatingly gave up what she then esteemed, immense treasures. Her speech on that occasion, together with others, appeared in a number of the *Maori Messenger*, and as we purpose inserting

HE PUKAPUKA POROPOROAKI

KI A

K A W A N A K E R E I,

NA

TAURUA TE TAWAROA TE RANGATIRA WAHINE O TE PATU-
KIRIRI, E NOHO ANA KI WAIAU.

Haere marie ra e Kawana Kerei ki tou kainga!

Kahore au i kite i tou haerenga; na, tena ra ko koe.

Ka riro koe, kahore he manakohanga mai mo nga iwi nei.
Ka u atu koe ki tou whenua, e taea ianei te whai atu ki Inga-
rangi? Nau tena i whakarere i au tamariki. Ko tou hae-
renga pea tena, oti tonu atu.

Nau tenei whenua i whakapai, i nohoia ai e te Pakeha; i ra-
ngatira ai tenei whenua.

Na! ko koe te matua o nga mea kua mate, tuku iho kia ma-
tou, ki nga tamariki hoki. Ka mate ia te mea mate, ka ora ko
au, koia tenei pukapuka.

WAIATA.

Haere ra e nga nui, e!

Haere ra e nga whana, e!

Haere ra e nga mioro te keria, e!

Tete noa ki te whanga, e!

Ki Ohope ra ia, e,

Ka hinga te parakura, me ko Panui ma, e.

E ki ana a Ahurei, e,

He toa tona ki muri nei, e.

Na rewharewha ra, e.

Tana arutunga nei, e.

Tauare mai e Te Puhī, e;

He kōhi tana hanga, e.

Haere atu ra ki tou kainga i runga i te pai!

Naku na Taurua Te Tawaroa tenei pukapuka aroha ki a Ka-
wana Kerei.

(Signed) TAURUA TE TAWAROA.

the whole account in this pamphlet, it is unnecessary to give a quotation here.

† Ohope—a place near Maketu in the Bay of Plenty.

‡ Panui—a chief of celebrity of the Ngaitawhāo tribe who was slain at the battle of Ohope.

|| Ahurei—the successor of the absent Chief, and protector of the tribe; his assurances were unheeded by the people, who ceased not to recite the worthy acts of their former chieftain; the allusion is of course, to Sir George Grey.

§ Te Puhī—a warrior of some repute who resided at the Thames and who was expected with his belligerent forces to attack the pāhs on the shores of the Bay of Plenty.

A VALEDICTORY ADDRESS

TO

HIS EXCELLENCY SIR GEORGE GREY,

FROM THE NGATIPAOA TRIBE, SIGNED BY THEIR CHIEFS, HORI
KINGI POKAI TE RUINGA, AND OTHERS.

December 30, 1853.

Friend Governor Grey,—

Salutations—salutations to you. Our love to you the rock of the New Zealand sea is great,—the back that carries the multitude to the rock which guards the streams of this island, that is to say, the guardian to prevent war.*

Pierced by the cold, I sit alone
And where is he I call'd my own?

The Friend,—

Whose daily steps I lov'd to attend?

He's gone to greet the sons of fame;
Who glory in a noble name;

To lands,—

Fairer than those of Zealand's bands.

Lov'd one! I urged thy longer stay;
But thou hast torn thyself away!

And now;—

The heart is as a withered bough!

These are the concluding words of this sentence.

You are taking with you your dignity and influence. We looked upon you as the only peculiar object of veneration in New Zealand. This is our second song, and do you search out its meaning.

SONG.

At eventide I lay me down to rest,
And then thy spirit hovers nigh and fancy
Tells me thou art hers again; but when I wake
Alas! 'tis all a dream! Thus, day by day,
I'm doomed to disappointment. Then let me use
The incantations which our sires named "Rakahua"
And "Rikiriki," peradventure the offended
Gods will give thee back to me. Thou art more
To me than husband to a wife, a sacred
Object worthy of a higher love.
I witnessed thy departure when many faces
Were uplifted, and many hands outstretched,
In token of regard. Ah! this was as
A sign that I should lose thee. Hail fell disease!
Thou art a welcome guest; haste! execute
Thy mission!—since I am not permitted
Now to journey with him and to share his toils.

* It is presumed that the allusions above will be understood by the reader, the writer themselves having explained their meaning, namely, that they looked upon Sir George Grey as "the guardian to prevent war."

† "Rakahua" and "Rikiriki" are prayers used to certain deities who are said to have the power of raising the dead.

And now, O Friend, we will bid you, our excellent friend and kind father, Farewell. Although the Chiefs of Hauraki (the Thames) did not witness your departure, these we now utter are the real sentiments of the people of Hauraki, and they have ever held these friendly sentiments towards you.

And now, Farewell! Go hence to your own land! Your departure we suppose is unavoidable, for you Europeans have many regulations to guide you. We hoped that you would have continued here as our benefactor for ever. But now O our loving friend we say to you,—Go hence to our mother; and let the Queen be loving towards us. Enough from us.

From your loving friends,

(signed)

Hori Kingi Pokai

Wiremu Patene Puhata

Kaipo

Patara Pourotu

Wiremu Tamhiana Tukere

Wiremu Hoete.

To Governor Grey, Auckland.

HE PUKAPUKA POROPOROAKI
 KI A KAWANA KEREI,
 NA TE HAPU O NNATIPAOA HE MEA TUHI NA NGĀ RANGATIRA O
 TĀUA IWI, NA HORI KINGI POKAI TE RUINGA, ME ĀRA ATU.

—
 Tihema 30, 1853.

E HOA E KAWANA KEREI,—

Tena ra ko koe. Tena koe. Ka nui to matou aroha atu ki
 a koe ki te Toka tu moana o Nui Tireni ki te tuara waha o te tini;
 ki te toka arai awa o tenei motu, ara, ki te arai riri. Tenei ano
 te mutunga iho o enei kupu.

Mataotao noa te tautanga iho.
 Kei whea ko te tau
 I whaia e au?
 Na ka tuku atu
 Ki te kiri e kakara.
 Nau e Hoa i toko
 Ki a mamao;
 Waiho ki te tinana
 Ko te toiki kapara.

Ko tenei, kawhakiua atu o nui, o mana, ka mea i anei ki a
 waiho koe hei Puhi mo Niu Tireni:—Tenei te rua o a matou
 waiata, mau e titiro ngā hua o roto.

E muri ahiahi,
 Takoto ki te moenga,
 Whakatoro ana mai
 Ko to wairua tonu;
 A hewa au e,
 Tenei kei te ao
 Whanake te mahara
 I o rau rangi.
 Me tangi atu koe,
 Tangi o Rakahua;
 Tangi o Rikiriki,
 Kia hoki mai ai.
 Hara koe i te tane,
 He puhi koe naku:
 Hei ipo ki te moenga
 Naku koe i tuku atu
 I te mata rarangi,
 I te rehia
 I te ara koha, e,
 I te ringa toro,
 I te ringa horahora,
 Na te wai tohu
 I whiua ki a au,
 Ka hei tau,
 E te mate o tawhiti,
 Nana nei kai
 Kohi aku kiko;
 Ore he papa
 E tutakina mai,
 Aua kaha ai
 Tāua te haere.

Ko tenei e Hoa, ka poroporoaki matou ki a koe, ki to matou hoa pai, ki to matou Matua atawhai; ahakoa kaore nga rangatira o Hauraki i kite i tou haerenga—ko matou te kupu o Hauraki, te kupu tuturu o tua iho, o tua iho. Ko tena,—haere ki tou kainga, e taea hoki te aha i au ritenga i a te Pakeha.

Ka hua ianei hei kai atawhai tonu koe mo matou, ake, ake. Ko tena e to matou hoa aroha, haere ki to tatou Whaca;—ki a aroha te Kuini.

He oi ano, na matou; na ou hoa aroha.

Na Hori Kingi Pokai

Wiremu Patene Puhata

Kaipo

Patara Pouroto

Wiremu Tamihana Tukere

Wiremu Hoete.

Ki a Kawana Kerei, Akarana.

A FAREWELL LETTER

TO

SIR GEORGE GREY,

FROM

THE CHIEF HONETANA TE TARA, OF THE NGATITAI
TRIBE.

This is my farewell letter to you, O Friend Governor Grey.
Salutation to you. My regard for you is great!

Go, O Father, to England! We no longer see your person;
you have deserted us, and hence it is that we feel love to you
even after you have left.

Go hence both you and our Bishop; go upon the great sea,
and God will preserve you, and cause you to arrive in safety,
that you may see the Queen.

O Sire, our Parent, the Governor! your children are here
mourning that you are not. Your place is vacant, for the Go-
vernor who defended us in times of evil has gone. Go hence,
thou who hast preserved us from war; go to your own land!

I did not witness your departure, therefore I mourn for you,
and feel greater affection for you.

Here will I weep and sigh,
O Governor for thee!
While in the distant sky,
The morning cloud I see,
Which marks thy home—a sunny isle,—
Where love awaits thee with her smile.

Go, Father, bearing the love of your people of Ngatitai! Go
hence! Who can tell whether you will ever return? We
here bid you, Farewell!

A S O N G.

Forsaken here I weep for thee who art
The theme of conversation still, and the
Heart beats high when thinking of the friend
Beloved by all. I was not borne away
By such a tide of love when in my youthful
Days, Hotupu the brave was chosen as
My bride. And art thou gone to lands remote
And left me here to languish? Ah! here I

Will not stay!—I'll cast myself upon the
 Wide spread foam that sweep's by Kuriaropaoa *
 And float across the sea, so shall I meet
 The Ruler of the people in his distant dwelling †
 Gird on my garments, beautiful and rare!
 My "Whakaewarangi," ‡ and decorate
 My hair with long white feathers of the
 Albatross; || then shame and fear shall vanish
 While I seek the loved one.

This is another lament for you.

O Sire! my love is ardent rending this frail heart,
 Whene'er I muse upon the by gone days
 When thou wast seen and heard around our homes.
 Ah, then thou wert my graceful pleasant bird; *
 I looked upon thee with admiring eye.
 And still the heart is full. This love burst forth
 And sweeps across the wave even to the
 Jutting cliffs of Waioti. Say, wilt thou not
 In spirit visit me again? What tho'
 Thou art entwined by Taurarua's † spell
 And thou art called to roam on yonder sands.
 Where Kahurangi's spirit took its flight!
 Lo! we thy people, who still thy absence mourn,
 Will cross this path and hail thee on that shore ‡

These are our words of friendship for you.

From your loving friend
 (Signed)

HONETANA TE TARA.

To Governor Grey.

* Kuriaropaoa—A headland at the Great Barrier Island.

† As the object loved is beyond the sea, and not being able to gain access to him, by ordinary means, the bold act of crossing the ocean by swimming is determined upon.

‡ Whakaewarangi—A mat richly ornamented.

|| It is customary among the New Zealanders to oil and comb the hair, and decorate it with feathers, and also to array themselves in the choicest garments when visiting great personages.

* The New Zealanders often compare the friends they love to birds, and when a particular kind is named in their laments, it is in reference to some quality which the friends possess, and which is supposed to be inherent in the bird. Sometimes the magnificence of the bird's plumage is compared to the features and dress of the loved object.

† Taurarua is a sacred ceremony performed by various priests, who are said to fast many days during which period they receive their revelations. Certain parties named by the priests, are, it is thought, so influenced by these rites as not to be able to extricate themselves from the spell ever after. It here means that the ties which bind the Governor to England are so numerous and powerful, that there is little probability of his returning to New Zealand.

‡ The idea here is, that the Governor has plunged into the sea at the North Cape, and passed into the land of disembodied spirits. The affection

HE PUKAPUKA POROPOROAKI

KI A

K A W A N A K E R E I ,

NA

HONETANA TE TARA HE RANGATIRA NO NGATITAI.

He pukapuka poroporoaki naku tenei ki a koe.

E hoa e Kawana Kerei.

Tena koe. Ka nui toku aroha ki a koe.

Haere ra e pa! haere ki Ingarangi. Haere atu tou tinana i a matou; nau nei matou i whakarere, koia ka nui ai to matou aroha i muri i a koe nei.

Haere atu ra korua ko to tatou Pihopa! Haere atu ra i runga i te moana nui; ma te Atua koe e tiaki kia tae pai atu koe ki a Kuini.

E pa e to matou matua, e te Kawana. mihi kau sna o tamariki ki ou turanga! Ka riro a Kawana te arai o te kiho!

Haere atu ra e to matou nei arai riri! Haere atu ra ki tou whenna! Na te mea, kihai au i kite i tou haerenga, koia ka nui nei taku mihi, me taku tangi.

Me mihi kau atu,

Me tangi kau atu

I te ao e rere mai;

I tawhiti Kawana;—

E arohatia nei e!

E pa! haere atu ra i runga i te aroha o to iwi o Ngatitai! Haere atu, kowai i tohu e hoki mai koe, ki a matou. Whakahua te waiata:—

E tangi a te ihu! e whaki whakarere

E koe anake ra te waiho i te kupu.

Mate ana a roto ki te tau a te rau.

Kihai i penei i taku whanaketanga, i

Te Houtupu e, kia u iho taku moe ki te whare.

Ka toko kia mamao,

the people feel for him becomes so ardent in its nature, as to induce them to pass the bounds of time, in order that they may greet him on the shores of the eternal paradise. The New Zealander imagines that departed spirits generally pass on to the North Cape whence they make their exit to their final abode called "Reinga." This word literally rendered, is to sail or fly. Some of the more privileged spirits however ascend to "Tawhaki," who sojourned in this world for a time, and whose dead body was accidentally discovered by noticing spots of blood on the beak of a certain bird which was in the habit of frequenting the place of interment. When the mangled corpse was taken from the earth, bone united to bone, and sinew to sinew; and Tawhaki lived again, and ascended to Heaven on "one thread of a spider's web." The rites observed by the Priests in regard to this mysterious being who is often spoken of as "a god-man,"—are of the most sacred character, various choice plants are mentioned as descriptive of the loveliness of his features, his shining body is compared to the lightning, and his blood to the juice of the Tupakihi berry. We leave the reader to make his own comments on this deeply interesting "tradition."

Tenei e te hoa, ka kahakina taku iti.

A rere i te au o Kuriaropaoa,

A tomokia atu te whare o Kawana.

Uhia au te whakaewarangi ;

A titi taku rangi, te remu o te toroa !

A pa ki au, nui whakama noa. i !

He tangi ano tenei naku.

Kaore te aroha ki a koe e ta :

Tenei ano ra e Pa, te huri nei e roto

Ki ou takanga e, i nui i o rangi.

Taku manu atawhai i te rangi ra, kei ora ana !

E te aroha ! ka harurn ki tawhiti ;

Te pae koia ki Waioti atu.

Tou wairua koe te hoki mai ki abau !

I herea koe te here Taurarua, e !

Ki te oneone nui ; he hekenga wairua, no te Kahurangi.

He ara whiti noa, mo matou ko to iwi e

Mihi nei ki a koe.

Na tou hoa aroha, He kupu whakahoa enei ki a koe na matou,

(Signed) NA HONETANA TE TARA.

Ki a Kawana Kerei.

(Signed)

Ki a Kawana Kerei.

FAREWELL ADDRESS
TO
S I R G E O R G E G R E Y,
FROM ARAPETA TUPUNAKORE, A CHIEF OF THE NGATIPOROU
OF THE EAST COAST.

In the days of the month our sentiments of affection were written to our Father the Governor.

Go hence, O great and respected one! the protector of man, woman and child. You are leaving the land and the people in peace. Go, O Sire, to your own land and to your people! and when you have seen them, return to us your children whom you leave solitary and sad. The end.

A S O N G.

See lingering in the West, athwart the gleam of blue
Bright clonds of varied hue!
I heed you not fair eve!
For the loved one soon will leave,
And I must haste away.
O let us both escape to yonder sunny land!
For there the ruthless hand
Of death, may never smite!
And let me see that land of light,
And sojourn with thee there.

S O N G.

Near Takapuna's * headland, thou
O Governor art sailing;
Ah! thou art hastening from me, now,
Whilst I'm my fate bewailing;
For evils rise on every hand,
To mar the quiet of the land.

These are the whole of my sentiments of affection for you.
The words of another song are:—

Since others love thee, I may not suppress
My fond affection. True thou art absent,—
But who I ask has robbed me of the loving
Friend whom all the tribes revere?

(Signed)

ARAPETA TUPUNAKORE.

HE PUKAPUKA POROPOROAKI KI A

KAWANA KEREI,

NA ARAPETA TUPUNAKORE HE RANGATIRA NO EGATIPOROU KI
TE MAWHAI TE TAHATAHA AKAU O TURANGA.

No nga ra o te Marama i Tuhia ai toku aroha ki to maton
matua ki a Kawana,

Haere atu ra e te nui, e te wehi! te whakau o nga tamariki,
o nga wahine o nga tane; waiho e koe ka pai te whenua, me
nga tangata.

Haere atu ekoro, kia kite i tou whenua, i ou tangata. Kati,
ka hoki mai ki a matou ki ou tamariki, ka noho mokemoke
nei i konei, i muri i a koe. Ka mutu.

W A I A T A.

Te ao!
Te mauru,
E rere kopae,
E ra!
O atu koe, i
Mua ra;
Hei muri aei au, hu!
Taua nga
Tabi i
Te heke ki raro ra, ha!
Ki te motu o te ora,
Kia kite hoki au, u! u!

Heoi ano taku aroha ki a koe. E ki ana tetahi wahi wai-
ata:—

He aroha whakauru
Noboku nei ki reira
Ka tokonarautia, e!
Nawai te hoa aroha
O ia iwi, atu, e!
Ka mahue i ahau, u!

NA ARAPETA TUPUNAKORE.

Ki a Kawana Kerei.

A VALEDICTORY LETTER
 TO
 SIR GEORGE GREY
 FROM THE PRINCIPAL CHIEF OF TEUPO, TE HEUHEU IWIKAU.

Go hence O my letter to my loving friend the Governor.

O Father,—

Salutations to you. Great is my affection for you; very great indeed is my love to you.

I was at Maungatautari when you sailed, and could not therefore witness your departure.

I supposed that the Chiefs of this island would have been strenuous in their exertions to keep you here; and that Potatau who is more influential and greater than we are, would have urged you to stay. If I had arrived previous to your departure, I should have endeavoured to hold you back. But perhaps you would not have stayed because of your desire being very great to go to your own land. When I heard of your departure, I wept. Let the Queen send you hither again as a Governor for us, as you are the only one we look upon with favour. We are not wishful that any other Governor should preside over us for we are not acquainted with the views of a strange Governor.

This is the end of my speech.

THIS IS MY SONG FOR YOU.

Far in the distant West the cone of Taranaki.*
 Rises high, and Tongariro's † towering
 Peak appears enwrapped in snowy vestments,
 While from its heights the icy air descends,
 And trembling and forlorn, I look around,
 In vain, for some slight robe to shield me
 From the blast. Not so the people of Titu,‡
 Who comfortably housed in yonder spacious
 Dwelling, sit at ease, unconscious of the storm.
 My thoughts were occupied on other things
 And ere I knew the flames had caught the mat;||
 And left me here with nought to stand upon,
 With nought to follow thee O Governor,
 And cross with thee the streams on England's shore.

* Taranaki—The snowy mountain named by Cook Cape Egmont: it rises to the height of 9,000 feet.

† Tongariro—This famous snow-capped mountain is near the Taupo lakes, its height is estimated at 6,200, but one of the cones, named Ruapahu, is 10,000 feet.

‡ Titu—Name of a tribe.

|| The translator believes that this refers to a custom among the New Zealanders, namely, of placing a clean mat on the ground upon which distinguished personages are invited to seat themselves.

The author of the song laments that he has no such mat to spread before the Governor, it having been accidentally burnt, and he reflects upon himself for having allowed his mind to be estranged from the object of his regard.

Methought that mountains, great and high stretched thro'
 Thy land, which must be traversed ere thy home
 Was gained ;—but thou hast crossed the mountain wave
 Within a day, and hastened to the shores
 Of Britain, swift as the flash of guns.*
 Ah ! why didst thou not linger here awhile,
 That I might look upon thee, and admire
 O Governor, the robes that deck thy form ?
 And who is claiming the beloved one now ?
 Others may claim thee Sire ;—but hark ! within
 Me there's a rumbling noise ; within me now
 Is beating high the chord which holds my heart,
 And every tie is severed, and every hope
 Is withered in the breast, since thou art not.

THIS IS MY LAMENT FOR YOU.

Lo, from the North, the gentle breeze,
 Steals thro' the stately forest trees,
 And sweeps across the sea ;
 But where art thou O Sire ?—mine eye
 Thy bark, nor thee descry.

Wilt thou not turn again and rest ?
 I weep for thee with heart opprest,
 My tears, they flow apace !
 Ah ! here will I await thy love,
 And watch the clouds above.—

The clouds that rise o'er Britain's isle,
 Give pleasure to the mind ;—the while
 The heart to thee is turned
 O Governor ; for thou art he,
 I ever loved to see.

And now perhaps thy love will wane,
 And thou wilt never think again,
 Of those who love thee still ;
 But thou shalt live within my heart,
 Tho' we for ever part.

This is the end. Great indeed is the love of the Chiefs of this
 island for you.

(Signed)

TE HEUHEU.†

To the Governor.

* The idea in the Maori is extremely beautiful. The Governor is supposed to be on his way to his own land, but there are so many mountain ranges to climb, and so many rivers to ford, that considerable time must elapse before the completion of the journey. Those who had not the mournful pleasure of bidding him farewell, but who were anxious to see him, leave their habitations, with the hope of overtaking him as he journeys onward ; but on their arrival at the seat of his Government, they find that he has embarked on board a ship, and disappeared from their view ; and as the ocean rolls between them and the object of their affection, all hope of meeting with him is precluded, they, therefore, return with saddened hearts to their respective homes.

† The present Heuheu is a brother of the renowned Taupo Chief of the

HE PUKAPUKA POROPOROAKI

KI A

KAWANA KEREI,

NA

TE HEUHEU IWIKAU TE TINO RANGATIRA O TAUPŌ.

Pepuere, 16, 1854.

Haere ra e taku pukapuka ki a te Kawana!
E Pa!

Tena koe. Ka nui toku aroha atu ki a koe;—nui rawa nei toku aroha ki a koe.

I Maungatautari ahau, ka haere koe; te kite abau i tou haerenga.

Same name, who is said to have been one of the most noble, and powerful of his race. He was also a great priest, and his influence was such, that by his simple fiat a whole line of coast, or whole inland districts were proclaimed "tapu" and no man durst step upon the sacred territory under pain of death. He was remarkably proud, seldom or never leaving his settlement, lest his dignity should be called in question; but when he condescended to visit a neighbouring Chief, his retinue invariably consisted of several hundred followers. His death was of a very painful nature; he was overwhelmed, with about sixty of his people by a tremendous land slip. Heuheu Iwikau, though far inferior to his brother, is a person of considerable consequence in the estimation of his countrymen, and is named by Potatau, Taraia, and other great Chiefs, with marked respect; his influence as a peace-maker, in regard to native feuds is of no mean order. He is remarkable for his simplicity and benevolence. All strangers are hospitably received at his settlement, but especial attention is paid to those gentlemen who visit Taupo for the purpose of exploring its beautiful lake and romantic scenery. Te Heuheu is well versed in Maori literature, and is a poet of some pretensions. The following lament was composed by him on the occasion of his brother's death:—

See o'er the heights of dark Taubara's mount
The infant morning wakes. Perhaps my friend
Returns to me, clothed in that lightsome cloud!—
Alas! I toil alone, in this lone world.

Yes, thou art gone!
Go thou mighty! go thou dignified!
Go thou who wert as spreading trees to shade
Thy people when evil hovered round!
And what strange god has caused so dread a death
To thee, and thy companions?

E ki ana ahau ki nga Rangatira o te Motu nei, e kaha te pupuri i a koe; a Potatau hoki to matou mea rahi ake i a matou. Kia kaha tana pupuri i a koe; ina hoki, me he mea i tae mai ahau, ka pupuri ano ahau i a koe. Ekore pea koe e noho i tou kaha ki tou kainga.

Ka rongo ahau kua rere koe, ka tangi ahau. Engari, tonoa mai ano koe e te Kuini, kia hoki mai koe, hei Kawana mo matou. Ko koe anake ta matou i pai ai. Ko tetahi atu Kawana, ekore matou e pai atu ki a ia; e mohio ki ana ritenga.

Ka mutu taku korero i konei.

Sleep on O Sire, in that dark damp abode!
And hold within thy grasp that weapon rare,
Bequeathed to thee by thy renowned ancestor,
Ngahue, when he left the world.

Turn yet this once thy bold athletic frame!
And let me see thy skin carved o'er with lines
Of blue; and let me see thy face so
Beautifully chiselled into varied forms.
Ah! the people now are comfortless and sad!

The stars are faintly shining in the heavens!
For "Atutahi" and "Behua-kai-tangata"
Have disappeared; and that fair star that shone
Beside the Milky Way. Emblems these
Of thee, O friend beloved!

The mount of Tongariro rises lonely
In the South; while the rich feathers that
Adorned the great canoe "Arawa"
Float upon the wave! and women from the
West, look on, and weep!

Why hast thou left behind the valued treasures
Of thy famed ancestor Rongomaihuia,
And wrapped thyself in night?

Cease thy slumbers, O thou son of Rangi!
Wake up! and take thy battle-axe, and tell
Thy people of the coming signs; and what
Will now befall them. How the foe tumultuous
As the waves, will rush with spears uplifted
And how thy people will avenge their wrongs
Nor shrink at danger. But let the warriors
Breathe awhile, nor madly covet death!

Lo thou art fallen! and the earth receives
Thee as its prey! But thy wond'rous fame
Shall soar on high, resounding o'er the heavens!

This Lament will be found in Sir George Grey's invaluable collection of Maori songs &c., p. 28. It is printed in stanzas, and hence the mode of translation. The translator feels that he has not done justice to this poem, as there are allusions in it which he does not altogether comprehend; he has endeavoured, however, to keep fully before his mind the ideas of the writer.

HE WAIATA NAKU KI A KOE.

Tera Taranaki te tu mai ra i te tai
Uru !
No Tongariro te huka, te panga mai kei taku
Kiri ;
Mokai kahu kore i te tirohanga iho ki taku kiri
Mahani,
Ka hei te whare nui, te hoko koe a Ti
Tu nei.
Warea iho au, no te weranga te rau whara
Riki ;
Te ai he turanga, te apai baere i a te Ka
Wana ;
Nga tai e huri, i te whakawhitia nga o Ingara
Ngiraiia.
Mea ai au he piki maunga nunui te tihi ki tou
Whenua ;
Tae rawa te ngaru, me he rangi tahi, me he pu ki Piria
Teni.
Te whakananawe iho, kia roa ai taku tiro
Hanga,
I te kahu mau nou e Kawana, ki tou
Tua ia.
Nawai te tau awhi ? Nana atu ra kei ko
Tua ano.
Whakarongo ki roto ra ;—e haruru nui aua te tau o
Taku ate !
Tahi rapea, he whakapaunga mahara, ka riro a
Tu na koe !

HE WAIATA TANGI ANO TENEI NAKU KI A KOE.

E pa ra, E !
Ki te ko
Muri raro ;
E pupuhi
Mai nei.
Te ata ki
Tea atu,
Te rerenga,
Puke ra ia,
Nou e Kawana.
Tahuri mai,
Koia, kia ringia atu
Hei wai kei
Aku kamo.
Hei konei tonu au,
Whakamau
Atu ai ;
Te ao ka tauhinga
Ki Ingara
Ngi ra ia.
Kei raro Kawana,
E tuma
Nako nei.
Na roto ra i hua atu :

Hei tino tau
 Rawa mai.
 Ka mutu pea, e !
 O rangi ma
 Nako mai.

Ka mutu i konei. He nui no te pirangi o nga rangatira o te
 motu nei ki a koe.

(Signed)

TE HEUHEU.

Ki a Kawana Kerei.

PRESENTATION OF A FAREWELL ADDRESS
TO BE FORWARDED TO
HIS EXCELLENCY SIR GEORGE GREY,
AT AUCKLAND,
BY
A DEPUTATION OF THE NGATIWA CHIEFS
RESIDING AT NEW PLYMOUTH.

A large concourse of Natives of the Ngatiawa Tribe met at Hoewaka on the 28th of December, 1853, for the purpose of preparing and signing a valedictory Address to His Excellency Governor Grey on the occasion of his leaving New Zealand ; and on the 11th of Jannary, 1854, the document in question was delivered to G. S. Cooper, Esq., together with an ornamental spear, which were to be forwarded to Sir George Grey at the earliest opportunity.

The deputation, which consisted of the leading men of the Ngatiawa, were received by His Honor the Superintendent, the Commissioner of Crown Lands, the Resident Magistrate, the Rev. H. Govett, M.A., and several other gentlemen, who were no doubt, much gratified in witnessing such disintetested affection on the part of the natives for their absent friend. Disinterested we say, because these Chiefs were aware that Sir George Grey was on the point of leaving New Zealand, probably for ever ; and that even should he return to these shores, humanly speaking, few of these aged warriors, were likely to greet him on his arrival ; and this idea is strengthened by the universal acknowledgment that the mortality amongst this once healthy people, is now exceedingly great.

It may not be out of place to remark here, that persons ignorant of the Maori character, or only partially acquainted with the modes of thinking and acting of this semi-civilized nation, undertake to inform us that they are most covetous and ungrateful, and that they give, solely with the expectation of gaining four fold. Now, it certainly is the custom of the land never to receive a gift without making an ample return ; but this very interchange of effects, is indicative of a bond of union based upon affectionate regard ; and should any donor present a gift far exceeding in value, that which he previously received, he not only evinces thereby a marked respect for his friend, but proclaims by this act his particular desire for the continuation of those kindly relations, which bind man to man. This principal seems to have given rise to the great national feasts of this country, where thousands meet to discuss the important topics of the day, and to strengthen one anothers hands.

In speaking of the ingratitude of the New Zealanders, parties appear to forget that their usages are altogether different from our own. It is beneath the dignity of a Chief to give expression to his feelings when receiving benefits; but is he nevertheless unthankful? Years may glide away, and the circumstances which called forth our strictures, in regard to the apparent unthankfulness of the Chieftain may have been forgotten; not so however, with the supposed ungrateful one, the event is fresh in his memory; and the weary traveller is hailed with Maori affability, and invited to partake of the hospitality of the settlement, wondering the while, why such special attention should be shown to him.

It has also been publicly stated on many occasions, that the New Zealander is a most unprincipled being; that he can be won over to perform the basest acts by "utu" or payment, and that he is invariably the tool of the highest bidder. This statement is as false as it is discreditable to those who have circulated it. If these parties mean, that we have introduced this system of demoralization by paying the natives for doing wrong, and that is consideration of our superiority in wisdom, and civilized usages they have been led to sacrifice their finer feelings,—then, the assertion is just. But on the other hand, if we are to understand, that the natives are in the habit of giving and receiving bribes among themselves, and that the ties which bind them together can be severed by costly gifts,—we maintain, that this grave charge has not the slightest foundation in truth. The word "take" is lisped by every Maori child, and no one, it is imagined, can so far forget himself, as to utter even an *angry word* without a "take" or cause, much less is he supposed to be capable of violating the dearly cherished notions of justice and honor, which have been handed down from father to son, thro' a long line of almost deified ancestors.

That the New Zealander is honourable in regard to money transactions, may be gathered from the simple fact that loans have been advanced by the Government to the Northern tribes, between the months of February, 1851, and October, 1853, amounting to fourteen hundred and seventy pounds, eighteen shillings and ninepence, and during this interval the nineteen natives who received the above amount, have repaid fourteen hundred and six pounds, eighteen shillings, and ninepence,—leaving a balance of sixty-four pounds only. Subsequent to this date, various chiefs have drawn from the same source considerable sums by which means they have been enabled most materially to improve their social condition, and no doubt the whole will be refunded at no distant period. "That they are deemed worthy by the English settler," says the accomplished author of 'Auckland and the Country Adjacent,' "is evidenced by the fact

that they have accounts in the books of the tradesmen of Auckland alone to the amount of several thousands pounds "

Their liberality in the way of endowments for religious purposes is almost incredible, and some tribes have actually arranged to repay to the Missionaries the sums received for mission properties many years ago. We may mention the guarantee given by the Tauranga natives for the repayment of £380.

We gather from the remarks of the deputation that they were extensive owners of land. They name Wellington, Nelson, Whanganui, and Taranaki; and it would seem that they have disposed of their remote claims, and intend to settle on their reserves at New Plymouth, and promote their own interests by the adoption of European usages. In their speeches they profess great loyalty to Her Majesty the Queen, and honorable and particular mention is made of their tried Governor Sir George Grey. A very praiseworthy anxiety is manifested by them, in reference to a co-operation with their more enlightened neighbours, in all matters that are likely to insure the prosperity of the province.

The cordial feeling which exists between the European population and the Aboriginal, at Taranaki, commends itself to every observer, and speaks highly for the class of settlers established in that fertile and flourishing district.

The troubles of this land, for the most part, have arisen purely from misunderstandings. There was no predetermination to quarrel on either side, on the contrary there was a mutual desire for peace; but the parties misinterpreting each others sentiments, having drawn their conclusions from the mere appearances of things, and war,—that mighty and terrific agent for the settlement of national differences,—became inevitable. Hence the desirableness and necessity of communicating with this people through proper mediums, in all matters of moment, as a want of due discrimination on the part of the Interpreter, or a mere error of judgment, owing to a partial knowledge of the real views of the natives,—may lead to consequences of a most serious and distressing nature.

There are indeed comparatively few men who are fully acquainted with the native character. Many excellencies are inherent in these tribes, which the oldest settlers were not prepared to admit, till made palpable by recent circumstances.

On this subject Mr. Commissioner McLean—an authority of no mean order—cogently remarks,—“It requires good practice to understand the Natives, at it frequently happens that they appear at enmity with the authorities, when in reality they are working to carry out their (the authorities’) ends, which only could be done by, for a time, apparently concurring with their followers, in order to maintain or increase their influence.” In corroboration of this singular mode of manœuvring, Mr. McLean

mentions an occurrence which recently transpired at Taranaki. "Poharama had, apparently," says he, "a desperate quarrel with Mr. Cooper, connected with the sale of the Waiwakaiho block, and had actually, at one time, come to town with an armed retinue to oppose payment being made; whilst it was ascertained, from letters he had written to the South, that in reality he was working successfully to carry out the sale."*

The friendly intercourse, we opine, existing between the natives and the New Zealand settlers, will be of a permanent character. We draw this conclusion from the cheering fact, that among the natives generally, there is a recognition of the Divine Being; and frequent and respectful reference is made to his providential dealings with man. In this light, we cannot but view the New Zealander with especial interest, feeling that the possession of this principle is the harbinger of better days, for we learn from an indisputable source that "righteousness exalteth a nation, but sin is a reproach to any people."

We do not mean to infer, that the great mass of the native population who are under the care of their respective pastors, have undergone that vital change, that complete renovation of nature which constitutes a Christian, or "child of God;" but we assert, that religion has a powerful influence on their minds, and that it affects in some measure their general conduct.

"Our good Father has gone!" said the sorrowing and affectionate Chiefs of the Ngatiawa; "but we must" added they, "trust in God." While they were fully alive to the extent of their loss, they felt that the guardian eye of Him who directed the steps of the "good Father" to their once barbarous land, was turned towards them in pity, and they bowed with humble submission to the unerring will of their "Father in heaven."

The following is their novel, but interesting Address.

TRANSLATION.

THIS IS AN AFFECTIONATE MEETING OF THE CHIEFS OF NGATIWA OF RUNGA-O-TE-RANGI, FOR THE PURPOSE OF MANIFESTING THEIR REGARD FOR THE GOVERNOR.

Oh Father! go hence to your own land to England.

Hearken all ye people of the world† as respects our tribute of love to the Governor.

On the twenty-eighth day of [the month] the Native Chiefs as-

* The *New Zealander*, January 7, 1854.

† The word "world" here must not be understood literally; it means the islands of New Zealand, and not unfrequently, only a portion of them. In its unlimited sense, it extends to those countries with which the New Zealand is acquainted.

sembled at Hoewaka the settlement of Tahana Te Papawaka, in order to devise some mode of making known their love to the great Governor ;—This is your title ; and now return to [your own country.]

The tidings respecting your projected departure came upon us like a peal of thunder, and our sorrow on your account [weighed down our spirits]. The intensity of our grief arises from the circumstance, that we did not see your face [when you were about to leave us]. The love which we present to you is just, and true, * for our town New Plymouth has not yet been defiled by evil, † our love therefore, to you O Governor, has been great. ‡ Now that you are going to England, perhaps in your absence our town will be sullied. The Chiefs of the Ngatiawa seek to be guided by you, because you caused the sun to shine ; || but the greater light came by the Gospel of our Lord Jesus Christ. You created peace in New Zealand, on which account our love to you is enlarged.

And now O esteemed friend, go hence in these peaceful days. This is the love of the grandchildren of Whanuiarangi, namely the Ngatiawa of Runga-o-te-rangi, § whose proverb is, “the axe that is not loosened by the sun.” ¶

Oh Governor, this is the first time that the principal men of the Ngatiawa have written to you ; and now, you return to [your own land] with the friendly assurances of the Ngatiawa Chiefs.

You have already witnessed the regard of the Ngatiawa towards yourself, in giving up the lands at Port Nicholson, Nelson, Whanganui, and New Plymouth. The love which some tribes profess for you O Governor which we see in the newspapers is mere outside show in comparison to ours.

* This means, that the sentiments of affection here expressed are not hypocritical.

† The “evil” here spoken of, refers to the late disturbances in the North and South, in which the tribes residing at New Plymouth took no part.

‡ That is, our regard for you is discoverable by our actions.

|| The shining of the sun is an allusion to the establishment of peace, which is attributed exclusively to Sir George Grey.

§ The translator is familiar with the word “Ngatiawa” which represents a numerous tribe inhabiting the shores of the Bay of Plenty, extending to various districts in the interior of the country. The writers of this Address are descendants from the same stock, as are also many other natives settled in sundry localities in the South. The words “Runga-o-te-rangi” are not known to the translator and he is undecided as to whether it is a continuation of the name of this tribe, or the name of a place, he is disposed to view it as the latter, and has given it this rendering.

¶ The axe used by the natives in former times, and which this proverb refers to, was a flat piece of green stone, fastened by a string to a handle re-

The names of the men who send this Farewell Address to the Governor are written below.

(Signed)

Rawiri Waiaua,	Wiremu Kingi Te Rangitake,
Ihararaira Te Tuki,	Hohepe Huriwhare,
Te Tahana Papawaka,	Hone Te Eira Te Heke,
Raniera Ngaere,	Tamati Te Ngahuru,
Hone Ropiha Te Kekeu,	Te Whaitere Tiniwai Katatere,
Te Waka Ngaori,	Taituha Rangikawiwini,
Poharama Te Witi,	Matiu Te Huia,
Ihaia Te Kerikumara,	Taituha Ngata.

These men stood up to bid adieu to the Governor ; and the token of their affection is a spear ornamented with red feathers, the name of which is, "Hauhakiriwai."*

Written by Wiremu Te Ahoaho, and Hone Meihana Te Amoto.

A song of affection for the Governor on the occasion of his return to England :—

The northern breezes blow ! and every gust
That comes seems only to increase my sorrow,
And renew my tears. O Governor ! what
Means this evil ?† Thou did'st not seek me out
To tell of thy departure, nor did I even
Hear thee say "Farewell !" I may not see thee
Now ; a range of towering mountains intercepts
My gaze ; but love can scale the highest hills
And whisper to the heart. We were separated
When th' uplifted arm of Tarakainga‡

sembling the fork of a tree. It was not usual to leave this implement in the sun, lest the cords which bound it should be loosened, but it was invariably put into a basket with other native valuables, and kept in the hut. This tribe, it would appear, bound their "panehe," or axe, so strongly that the sun had no effect upon it, hence the allusion.

* "Hauhaki-riwai" literally rendered is *potatoe-digging*, which means, in all probability, that these weapons may now be used for that purpose, warfare being at an end,—a state of things which shall certainly be realized under the coming dispensation or millennial kingdom, glowingly described by the prophet in the following manner :—"They shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more."

† The "evil" here mentioned refers to the Governor not having visited Taranaki prior to his departure, for the purpose of bidding the inhabitants a final adieu. A chief is not supposed to leave his people when important journeys are undertaken without saluting them and receiving their parting salutation in return. Should any event transpire, therefore, to prevent the interchange of the friendly expressions usual on such occasions, both parties look upon the matter as a most untoward circumstance.

‡ Tarakainga was an ancient warrior, but the reference here is to Rangihaeata and other turbulent chiefs who were in arms against the Government. During the war the neutral tribes became the subjects of much suspense, and the intercommunication with the Europeans was in some measure interrupted ; hence the language used, "We were separated when the uplifted arm," &c.

Held the deadly weapon ; when the slain were
 Stretched upon the battle field at Nukuhangai ;
 And when Te Ki in ambush lay, then darted
 Forth, and slew the foremost of the mighty
 Bands, and the loud cry resounded far and near,
 " Rush down upon them ! " Ah ! they were then
 Discomfited, and many heard the tidings
 Of their sad defeat. Hail, warring hosts !
 In olden time I gave you counsel ; when
 The axe was sharp, and used to fell the forest
 Trees ; but now it lies unheeded in the house.*
 My thoughts are e'er on thee, O Tamamutu.†
 I dreamt that thou wert with me still, but on
 The morrow's dawn, alas ! I sorrowlully
 Heard that thou wert far away. Methought thee
 Wayward when thou camest first.‡ Lo ! now
 I look around and all is calm and peaceful ;
 Yes ! I may interchange my sentiments
 With distant tribes nor hear the din of war.§

New Plymouth,
 Te Hua, December 28, 1854.

* The smaller weapons used by the New Zealander were worn in his girdle. The axe lying "unheeded in the house" therefore, denotes a state of perfect tranquility. We must understand the words "forest treer" in a figurative sense,—an army is meant.

† Tamamutu—name of a renowned chieftain ; but the reference here is to His Excellency Governor Grey.

‡ This alludes to the anxiety that prevailed among the tribes on the arrival of Sir George Grey in New Zealand. Indeed the natives imagined that they were about to be exterminated, consequently there was much distrust and caution on their part ; but subsequently, understanding the real sentiments of the Governor, they looked up to him with all the confidence of a child to its parent.

§ The allusion here is to the present tranquil state of New Zealand.

HE PUKAPUKA POROPOROAKI

TUKU MAI

KI A KAWANA KEREI,
I AKARANA NA TE RUNANGA RANGATIRA O NGATIAWA E NOHO ANA I TARANAKI.

I te 28 o ngn ra o Tihema i te tau 1853 ka tae ake ki Hoewaka te whakaminenga o Ngatiawa, ki te tuhituhi i tetahi pukapuka poroporoaki ki a Kawana Kerei i tana rerenga atu i Niu Tireni; a, no te 11 o nga ra o Hanuere 1854, ka hoake ki a Te Kupa taua pukapuka me tetahi ana raukura kia tukua atu e ia ki a Kawana Kerei.

He rangatira no Ngatiawa te kahui tangata i meinga atu nei; a ko nga kai karanga i a ratou koia enei,—ko te rangatira o te Kawanatanga o Taranaki, ko te kai-whakarite whenua o te Kuini, ko te kai-whakawa Pumau, ko Te Koweti, miuita, me ara atu tini rangatira. I ahuaureka pea aua tini rangatira ki tenei aroha kokiri noa ki to ratou hoa ki a Kawana Kerei. E kitea ana, i pihi noa ake tenei aroha, na te mea, i matau nga rangatira Maori nei, ka haere a Kawana Kerei, oti atu; otiia, ki te wa e hokia mai, ekore ano pea e rokohina enei kaumatua maia, ekore e mihi ki a ia a te hokinga mai, e hono ana hoki te mate i roto i a ratou, he tini hoki nga tangata e mea ake ana, e hihinga ana i te mate kongenge nga iwi Maori.

E mea mai ana etahi tangata e tu-a-kuare ana ki nga ritenga Maori, ki nga whakaaro hoki o tenei iwi matau-iti, ko te kaha o te ngakau apo kei i a ratou, a, horerawa he aroha whakahokihoki. I nga wahi e hoatu ai he mea ki te tangata e nga iwi Maori e whakaaro aua ratou kia whakahokia ki te mea nui ta ratou mea iti; kia tatakiwhatia te whakahokinga atu mo te mea kotahi. E takoto take ana te ritenga o tenei iwi, ekore e tango noa i te mea homai e te tangata. Iti koa te mea e te tangata ka whakahokia utu ki te mea nui; otira he aroha nui kei roto kei tenei ritenga. Ki te mea ka hoatu e te tangata he mea nui mo te mea iti kua riro mai i a ia, he whakakite tera i tona aroha ki taua tangata, he tohu tera kia whakahoa tonu taua tangata ki a ia; no konei hoki i tuhono ai te whakaaro me te aroha o tetahi ki tetahi. Ko te take koa tenei i tu ai nga hakari nunui o tenei motu, i te huihui-nga nunui o nga tangata ki te whakahaere i nga tikanga whakakaha mo tetahi, mo tetahi.

I te whakaputanga kupu mo te mahara kore o te tangata Maori mo nga aroha o te tangata ki a ia, ekore ianei e titiro ki o ratou tikanga e rere ke nei i ou tatou. Ki te mea ka puta te kupu o te rangatira Maori i te mea e hoatu nei i te taonga me ara atu

rawa, he whakaheke tera i tona rangatiratanga. Oti ra nei, kahore ona mahara ki te aroha i whakakitea na kia ia? He tini pea nga tau ka pahure, a wareware noa tatou ki te mea i puta ai te kupu mo te mahara kore o te rangatira ra; otiia, kahore he warewaretanga o taua rangatira Maori i kiia nei kahore he aroha-mahara; e mahara tonu ana ia, a nawai ra, ka puta tetahi tangata ki te kainga e mauuiui ana, pa ana te karanga whakahoa, a, mea ake ana a roto o te tangata ra, he aha ra te take o tenei aroha e whakakitea nei ki au!

He mea panui hoki tenei, ae, he iwi tikanga kore te tangata Maori; nui te tikanga, pai te tikanga, e tukua noatia ana e ratou kite utu; a, ko te tangata nana te utu i nui ke ake, rere-wharoro tonu te tangata Maori ki reira, ki runga ki tera, nana te karanga utu nui. E he ana tenei korero, he mea tito noa iho na te tangata Ki te mea, e ki ana ara kai-tito korero, e utua ana e tatou te tangata Maori kia whakarerea a ratou tikanga pai, a, no te mea, e titiro ana ratou ki to tatou matau, ki to tatou tohunga, no reira te whakarerenga o nga tikanga pai me te tangohanga o te utu mo nga mea kino,—engari tenei e tika ana. Otira, ki te mea taua hunga e utua ana e ratou ki a ratou whaka'angata-Maori hei pehi mo te pai, hei whakarangatira mo te kino, e he ana tenei kupu, he kupu pokanoa. I roto i nga tamariki Maori katoa puta tonu tenei kupu *te take* mo nga he e kitea ana ki a ratou; a, ekore ratou e whakaputa atu i te *kupu riri* me kaua he *take*; oti ra nei e poka i tetahi mahi mo ratou me kahore he *take*?—pera ia e tino u ana o ratou ngakau ki nga ritenga ahua pai i tukua iho e nga matua ki nga tamatane, i tenei whakapaparanga, i tenei whakapaparanga.

E kitea ana te tika o te tangata Maori i nga moni e nama nei ratou i te Kawanatanga. Ko nga moni i tukua ki nga hapu o te pito ki raro o te motu i te takiwa ki te Marama o Pepuere 1851 tae noa ki Oketopa 1852, kotahi mano pauna e wha rau, e whitu te kau ma waru hereni me te iwi pene.

Ko nga tangata o enei nama kotahi te kau ma iwa, a, i roto i te takiwa e kiia atu nei ko nga moni enei i hoki mai, kotahi mano e wha rau, e ono pauna, te kau mawaru hereni, eiwa pene; ko nga toenga e mau nei eono ano te kau pauna ma wha. I muri iho o tenei kua tikina mai e etahi rangatira Maori he moni mo ratou hei whakakahua tikanga i nga mea pai e hiahiaia nei e ratou, a, e mea ana matou ekore pea e wheau ka hoki katoa mai ara. "E kitea ana to ratou utu tika e te Pakeha," e ai ta te rangatira tohunga nana nei a 'Akarana me nga Wahi Tutata,' "inahoki, e takoto nei i nga pukapuka o te kai hoko i Akarana anake, nga mano pauna ehia ra nei."

Ko to ratou owha ki te tuku whenua mo te ritenga i roto i te whakapono, nui atu. Ko etahi o nga hapu kua whakaae kia utua mai ano nga mea o nga Mihinere i riro mo nga whenua i mua ai.

Kua whakaae nga iwi o Tauranga kia whakahokia mai ki te runanga Mihinere nga utu o nga whenua i nohoia e te Minita o reira; ko aua mea enei, £380.

E matau ana ki nga kupu o te whakamenenga tangata ki Taranaki i kawe mai na i te pukapuka mo Kawaua Kerei, ae, he nui nga whenua i a ratou. I whakahua ratou ki Poneke, ki Whakatu ki Whanganui, ki Taranaki; ko a ratou whenua mamao kua hokohokoa pea e ratou, a, kua mea kia noho ki Taranaki kia ahei ai te tango ki nga ritenga Pakeha. I roto i o ratou korero, e puta ake ana nga kupu pai mo te Kuini; a ata whakahaerea ana te korero ki to ratou Kawana, kua ata matauria nei, ki a Ta Hori Kerei. He tikanga pai ta ratou e hapai nei kia whakauruhia o ratou ritenga ki o nga Pakeha, kia kake ai to ratou wahi e noho mai na.

Ko te whakahoa o nga iwi Maori me nga Pakeha e noho haere nei i Taranaki, nui atu te pai. No konei i kitea ai he tino tangata nga iwi e mahi mai i tera wheuua momona, i tera whenua ataahua, i Taranaki.

Ko nga raruraru i kitea ki tenei whenua, na te mahi poauau o tetahi o tetahi. Kahore he whakaaronga tuturu iho kia whakatika ki te whawhai; otira, i hiahiatia te rangimarie, a, na te mea, kihai i matau tetahi ki nga tikanga o tetahi, i tirohia ki te kahua kautanga mai,—ara ana te whainga—tera mea whakamataku hei whakaoti i nga tautohetohenga o nga iwi. Mo konei, ekore e tika kia hoatu nga tikanga nunui ki tenei iwi me kaua e tino matau nga kai korero—nga takawaenga. Ki te mea e tua kuare ana te kai-whakamaori, e iti ana ra nei te matauranga ki nga ritenga o tenei iwi, ma tana kuaretanga ana e whakatu i te kino, a, ko te hiku o taua kino ka ata whakaturia, ekore rawa e matauria.

Kihai ano i tokomaha ki enei motu te hunga matau rawa ki nga ritenga Maori. He nui nga painga e kitea ana ki roto ki enei iwi, kihai nei i matauria i mua e nga Pakeha tawhito, katahi nei ano ke ata marama i a ratou.

No roto i tenei tu korero ka kitea te kupu o Te Makarini, te kai-hapai tikanga mo te hoko whenua,—pera ia ehara ia i te tangata hangahanga ake nei,—e mea ana tera,—“Kia matatau tonu te tangata ki nga ritenga o te iwi Maori ka taea te whakaaro he peheatanga. He mea ano ka tu kino ratou ki nga apiha o te Kawanatanga, a, hua noa i a kino mai ra, ko te tikanga tuturu tera; otira, he whakahaere kau tera i nga mahara kia puaki ai ki runga to ratou tikanga, kia puta ai te wahi i hiahiatia ra e nga Pakeha o te Kuini; na ana whakapaunga mahara hoki, i puta ai to ratou mana.” E mea ana ano a Te Makarina ki enei whakariroiaketanga a ratou, tera te mea i Taranaki i kitea ai. Ka mea ia “Ko Poharama i tino whawhai ki a Te Kupa mo te hokonga o Waiwakaiho; a, i tetahi taenga ona i haere mai me te ope ki te

taone; otiia, no roto i enei mea ahua he, i tuhituhi puku ia ki Runga kia whakaaetia te hokonga o taua wahi."

E mea ana matou ko nga tikanga pai, marie hoki e kahu nei i roto i nga Pakeha o Niu Tireni i nga tangata Maori, e pumau rawa. Te mea i penei ake ai to matou whakaaro he mau no nga iwi Maori ki nga ritenga o te whakapono, e ahu ana to ratou mahara ki te Atua; a, i roto i o ratou kupu e puta ana te aroha ki a Ia. Ua mahara tatou ki tenei mea, ka nui te ahua pai mai o nga iwi Maori, a, ka matauria e tatou ko te kokiritanga mai tenei o te marama, e mea ana hoki te tuhituhi, "ko te tika hei whakakake i te iwi, ko te hara ia, hei whakamatanga mo ia mo ia Iwi."

Ekore matou e mea, ko te nuinga o nga iwi Maori e noho nei i te tiakanga o nga Mihinere, kua whanau hou ratou, kua whakaahuatia keitia nga hinengaro e te Wairua o te Atua,—a kua kiia, "he tamariki na te Atua,"—otira, ko ta matou e mea nei, e pehia ana te nui o te he e te whakapono i roto i a ratou, no reira koa i ahua pai ai etahi o a ratou tikanga.

"Ka riro atu to tatou matua pai," e ai ko Ngatiawa i a ia e tangi ana, "otira" ka mea ano ratou "me whakaaro ki te Atua." Ahakoa i tino kitea e ratou te korenga i konei, i matauria, ko Ia, nana nei i kitea mai ai nga waewae o te "matua pai" ki to ratou whenua kapi i te pouritanga,—i matau ratou ko ona kanohi e tau pai ana ki runga ki a ratou, a, ka tuohu o ratou ngakau ki to ratou "Matua i te rangi."

Ko te pukapuka tua rawe, i muri nei, na ratou.

KO TE PUKAPUKA POROPOROAKI.

HE HUIHUINGA AROHA, NA NGANGATIRA O RUNGA-O-TE-RANGI, KI TE IUKU AROHA ATU KI A KAWANA.

Haere atu e pa! ki tou whenua ki Ingarangi!

Whakarongo mai, e nga tangata o te ao katoa. Kua puta ta matou nei aroha ki a te Kawana. No te rua te kau ma waru o nga ra i huihui ai nga rangatira Maori ki Hoewaka, ki te kainga o Te Tahana Te Papawaka, ki te rapu tikanga aroha ki a te Kawana nui. Tenei tou ingoa;—hoki atu.

Kua puta mai ki a matou, i penei me te whatitiri te putanga mai o tou aroha, ara, tou hokinga ki tou whenua. I nui ai ta matou aroha ki a koe, no te mea, kahore matou i kite i tou kanohi. Ko tenei, i haere atu to matou aroha ki a koe i runga i te tika, i te pono, no te mea, kahore ano ta matou taone a Niu Paremata i poke noa i te kino, koia i nui ai to matou aroha ki a koe e te Kawana. Otira, kei muri iho nei pea i a koe poke ai to matou taone, no te mea, ka riro atu na koe, ki Ingarangi. Koia i rapurapu ai nga rangatira o Ngatiawa ki a koe, ta te mea, nau hoki i whiti ai te ra; ara, na te Rongo pai o to tatou Ariki o Ihu

Karaiti. Nau hoki i mau ai te rongo ki Niu Tirenī nei, koia ka nui ai ta matou aroha ki a koe.

Koia tenei e to matou hoa aroha! Haere ra i runga i te rangi-marietanga! Ko te aroha tenei o nga mokopuna a Whanuiarangi, ara, o Ngatiawa o Rungaoterangi. Ko tona whakatauki, "Te toki ekore e tangatanga i te ra."

Katahi ano te tiwai o Ngatiawa ka tuhituhi atu ki a koe e te Kawana. Ko tenei, i hoki atu koe i te aroaro o nga painga, o nga rangatira o Ngatiawa.

Tena to Ngatiawa aroha e kite ana koe; ko Poneke, ko Whakatu, ko Whanganui, ko Nu Paremata. Ko te aroha o etahi iwi e kite nei matou i nga nupepa, he mea whakapiri kau mai ki runga ki te ritenga o to matou aroha, ki a koe, e te Kawana!

Haere ra korua ko tau hoa ko Reiri Kerei! Ko nga ingoa o nga tangata ka tuhituhia ki raro o tenei korero, na ratou enei poroporoaki ki a Kawana.

(Signed)

Rawiri Waiaua,
Iharairaira Te Tuki,
Te Tabana Papawaka,
Raniera Ngaere,
Hone Ropiha Te Kekeu,
Te Waka Ngaori,
Poharama Te Witi,
Ihaia Te Kerikumara,

Wiremu Kingi Te Rangitake,
Hohepe Huriwhare,
Hone Te Eira Te Heke,
Tamati Te Ngahuru,
Te Whaitere Tiniwai Katatere,
Taituha Rangikawiwini,
Matiu Te Hua,
Taituha Ngata.

Ko nga tangata i tu ki te poroporoaki ki a te Kawana; ko te tohu aroha tenei, he taiaha whakatipu ki te kura; ko tona ingoa, o tenei rakau, ko "Hauhakeriwai" te ingoa.

Na Wiremu Te Ahoaho i tuhituhi tenei korero, raua ko Hone Meihana Te Amoto.

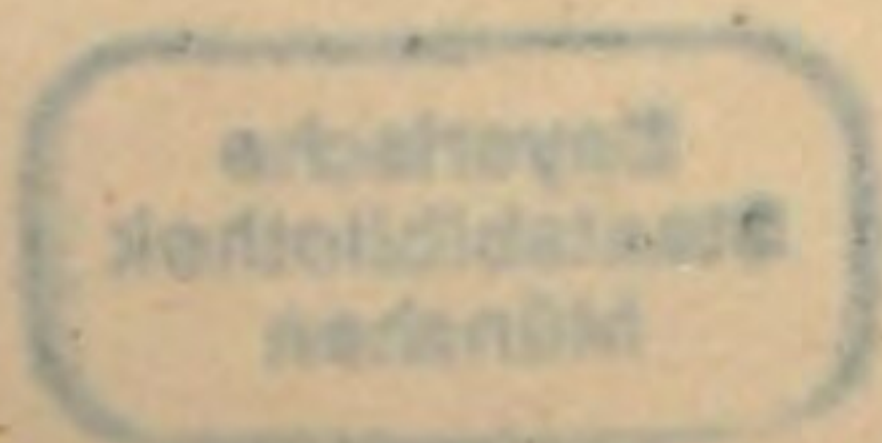
Ko nga ingoa enei kotahi te kau me ono. He waiata aroha ki a te Kawana ka hoki atu ki Ingarangi:—

Kahore te aroha,
E awhea mai nei;
E houai ana ra,
E te kokoraro.
Maku nei e riringi,
Ki te wai roimata.
To kino e Kawana,
Te whai ko te reo,
Kia munaia atu,
E au i konei.
Ka pau te arai,
E raketuwhenua.
I wehea taua,
Te hapainga mere;
Na Tarakainga ra,
Ki Nukuhangai ra;



He takotoranga tohu
 Te whanga i a Te Ki;
 Ka mau i reira,
 Te ika i te ati;
 "Huribia ki raro ra,
 Ki te maruatanga."
 Ka takai whakakore
 Ka rongoi mai e te tini.
 No mua ra, e te rau!
 Te whakaratonga atu.
 O te panebe e kokoi
 Te whakabau rakau;
 Ka hara mai tenei,
 Ka takoto ki te whare.
 I moea ki te po
 I konei Tamamutu;
 Hoake ki te ao,
 Kei tawhiti na koe.
 Te tangata i rauhanga,
 I hoki te tuatahi.
 Ka takoto i te marino,
 Ka mahi au,
 Ki te tini, i!

Taranaki, Te Hua,
 Tihema 28, 1854.



A LETTER TO
SIR GEORGE GREY

FROM THE NGAITIRANGI TRIBE RESIDING AT TAURANGA, IN THE
BAY OF PLENTY.

O FRIEND GOVERNOR GREY,—

Our letter was written on the 19th day of March, O Governor.

Do you hearken ; we will address you.

Salutations to yourself and lady. O Governor, saluting you, Friend this is a word of a proverb, "Thou who represents the shell-fish taken in the shallows goest hence, but we who represent the shell-fish taken from the deep water remain here." This word is in reference to you. Do you hearken, O Friend the Governor, and await in yonder place the evil tidings that may arise in New Zealand ; evil will grow because you have gone to England your own land.

We write to tell you that we are being beset by the tribes of New Zealand. The winds of Hauraki, the winds of Maketu, and the winds of Whakatane are sweeping along the coast of Tauranga,* therefore we write to you.

(Signed)

NGAITIRANGI.

* "The winds of Hauraki" i. e. the people of Hauraki, and the people of the other tribes named above were threatening to attack the Tauranga tribes. Sir George Grey having a good knowledge of the Maori customs and causes of disturbance among the New Zealanders, personally exerted himself from time to time in order to allay that sea of passions which often threatened to deluge the land with blood ; and the writers of this epistle very justly imagine that few Governors are likely to feel the same amount of anxiety for the native population of these islands.

HE PUKAPUKA AROHA K I A K A W A N A K E R E I

NA NGAITIRANGI E NOHO ANA KI TAURANGA.

No te 19 o nga ra o Maehe i tuhituhia ai ta matou pukapuka ki a koe e te Kawana. Kia rongo mai koe ; he korero ta matou ki a koe.

E hoa, e Kawana Kerei,—

Tena ra ko korua ko tou hoa wahine. E te Kawana, tena ra ko koe. E hoa, tenei ano he kupu whakatauki mou,—“Haere ana koe ko nga pipi o te aria ; ka noho matou ko nga pipi o te whakatakere.” He kupu whakarite tenei mou. Kia rongo mai koe, e hoa, e te Kawana. Hei kona whakarongo mai ai ki nga he o Niu T'ireni. No te mea i hua ai te he kua riro atu koe ki tou k'inga ki Ingarangi. Ara tenei ano i tuhituhia atu ai ki a koe, e pokia ana matou e nga tauwi o Niu T'ireni. Ko nga hau o Hauraki, ko nga hau o Maketu, ko nga hau o Whakatane, e patu ki Tauranga. Na konei matou ka tuhituhi ki a koe.

NGAITIRANGI.

Ki a Kawana Kerei.

A LETTER TO
SIR GEORGE GREY,

FROM THE CHIEF REWIRI TUKIATA WAREKORERO, OF HOKIANGA.

Friend, Governor Grey,—

Salutations to you. My affection for you is great. This love of mine towards you is a new thing. I did not feel this love for you when you were in Auckland, for these children were likely to die in their own house;* but when I came to Auckland, I felt the love you bore me.† This word of mine is to you; although you are at a great distance, let your love come hither to us, for your land is far off.

This is all my love to you; and this is my lament for you:—

And when the morning dawned we stood together
Midst the angry gusts of wind, and hauled
The basket-anchor ‡ from its bed, in yonder horison
And now stretch forth thy hand, and strike the stern
Of our canoe, and see that all the braces
Are secure. The friend, he did no evil,
'Twas Kiri's daughter, § and lo! we give him
Up, that thou mayest look upon him.
Whither wilt thou go? The beloved is distant;
And I must look upon the keel of our
Canoe || and mourn. Ah, who can tell whether
The beloved will ere return? No, he
Will enter the famed dwelling of a Hinetewaihoe.¶
And she will robe and honour him, and allay
The war on southern shores, so that ye all
May traverse every road in quiet.
Nor will thy skin be injured by the thorny
Leaves of the Manuka,** when thou shall be attired
In costly dress. If thou wert called
Away because of Papa's evil, when thy

* The writer means that he and his people live at a great distance from Auckland; and but for his recent visit to the metropolis he should have known little of Governor Grey's goodness.

† "The love you bore to me," that is to all the New Zealanders.

‡ The anchor which secures a native canoe, is a stone in a basket; by the canoe the people are meant, and the anchor the Governor; when the anchor was hauled up the canoe drifted with the wind and tide, so, when Sir George Grey left, the people were scattered without a director.

§ "Kiri's daughter"—i. e. Her Majesty the Queen of Great Britain, who is here supposed to have commanded Sir George Grey to leave New Zealand.

|| "The keel of our canoe"—namely, the native tribes.

¶ "Hinetewaihoe"—a Chieftainess of great celebrity, but here means a distinguished personage in England.

** Name of a tree, — *Leptospermum scoparium*.

Younger brothers fell with many others,—
 'Tis well. Thou art my graceful Mahoe*
 That grows by Horoiwi, and thou art he
 Who in the bow of the canoe hailest
 The stranger. Thy elder brethren, it may be,
 Will fill up the void, and calm the sea
 Tumultuous, † so that we may rest awhile
 Upon our paddles. Thou wert wont to
 Visit Mahurangi, and feast upon the
 Fishes of its waters. So, when thou
 Stretchest northward, where the winds are meeting,
 Unloose thy sail and steer for Rukutia, ‡
 Yes, come hither to thy people.

Sufficient is my lament for you, O Friend, let your love be
 turned towards us, your people.

(Signed)

REWIRI TE TUKIATA,
 of Pakanae, Hokianga.

To Governor Grey.

* Name of a tree,—*Melicytus ramiflorus*.

† This signifies the troubles of the land. As in the Apocalyptic symbols,
 so with the New Zealanders, the sea means people.

‡ "Rukutia," a place near Auckland. The Governor is supposed to have
 taken his departure in a canoe to visit the north, i. e. England; this is deemed
 a work of necessity, but his return to New Zealand is considered equally
 necessary, hence the invitation "come hither to thy people."

HE PUKAPUKA

KI A KAWANA KEREI,

NA REWIRI TUKIATA WHAREKORERO O HOKIANGA.

E hoa e Kawana Kerei,—

Tena ra ko koe. He nui toku aroha ki a koe. He aroha hou tenei noku ki a koe. Kihai tenei aroha i kitea e ahau, i te wahi e noho ana koe ki Akarana, no te mea, he tamariki mate noa enei tamariki ki tona whare. No te taenga mai ki Akarana, katahi tou aroha ka puta mai ki ahau. Ko tenei kupu aku ki a koe, ahakoa hei tawhiti koe, ko te aroha kia hoki mai ki a matou no te mea he kainga tawhiti tou kainga. Heoi ano toku aroha ki a koe.

He tangi atu tenei naku ki a koe:—

Takiri ko te atu ka tu taua.
 I te weriweri haunui, i te kono hapai,
 I te punga rewa i te ripa.
 Huri mai to ringa, pakia i te kei
 I te taumanu hoenga. He kino
 No te hoa, kei i a Hine na Kiri,
 Kaore ka hoatu kia kite iho koe.
 E whano hoki ki hea? te tau ka wehea,
 I waiho te takere hei mihi mahaku.
 Kowai i tohu ai he tahu e hoki mai!
 Te tahu ka oti atu, ki te whare para,
 O Hineitewaihoe, na tama, na Kere
 Mana e taiapo, mana e whakahoe,
 Nga riri ki te tonga; kia puta koutou
 I te ara haukore; kia werohia tou kiri
 Koe manuka tu rangi, kia pokia
 Iho te kiri o makehua.
 Tena te bara tautika kei i a Papa
 Kei ou taina, i te ngaro, ka rahi.
 Taku nuimahoe ki raro o Horoiwi
 Taku kahui tirepa ki te iho o te waka.
 Ma ou tuakana, mana e purupuru,
 Ka rokia te moana; ka whakatakoe,
 Ko te hoe; kia tukua atu ana
 Nga ika kiri kino, i waho o Mahurangi,
 E tae ki raro ra, huri mai to komaru
 Nga hau kawē rua e.
 E ruru nga iho ki roto, o Rukutia
 Huri mai ki te iwi na, e.

Heoi ano taku tangi ki a koe Huri mai ra e hoa tou aroha ki
te iwi.

NA REWIRI TE TUKIATA,
kei Papanae Hokianga.

Ki a Kawana Kerei.

A LETTER
TO
GOVERNOR SIR GEORGE GREY,
FROM THE CELEBRATED WAIKATO CHIEF
TE WHEROWHERO PŌTATAU.

Mangare, July 25th, 1854.

O FRIEND GOVERNOR GREY,—

Salutations to yourself and Lady Grey. Friend, I have heard that you have safely arrived in your own land. Friend, it is through the regard of God, that you and Lady Grey have reached in safety your homes. Friend, I salute you. Friend, I very nearly got into difficulty* during your absence. He who brought this trouble upon me was Te Tawa.† But I thought of your word which you uttered, when you left, namely,—“after I leave, do you protect the Europeans.”

It is your word that has kept me thus long, but for that I should have been wicked towards the Ngatiwhatua.

Friend, salutations to you.

The pang that rends my heart is deep ; ah, how
Unlike the spear, before it thrusts, it quivers
In the air. While I linger here, I watch
The clouds that rise above Te Aute,
The range of hills which shield from view, the numerous
Friends, I call my own.† O the beloved one
He thro' whom the people grew. Lo! he has gone
And left me here in wild confusion. So, I have,

* The difficulty he alludes to was the sale of land where some of his relatives were buried. The land in question was given to his brother by a tribe named Ngatiwhatua, who subsequently sold it without even consulting the Waikato people. This of course, was a great insult; indeed, according to native usage, it was an open declaration of war. This challenge would have been immediately responded to, but for the assurances given by Te Wherowhero to Sir George Grey. The Government instituted an enquiry into the matter, and the Chief Commissioner Mr. M'Lean, recommended that the land should be given back to Wherowhero. This recommendation was approved of by his Excellency Colonel Wynyard, and kindly relations were established.

† Te Tawa.—Chief of the Ngatiwha.ua tribe.

‡ Reference to his people who were at Waikato far distant from him.

Scaled the heights of Puketotara, and think
Of the uplifted spear of Taratu.* O take me hence ;—
Conduct to the cone of Taupiri,†
And let me see again famed Rangitamiro.‡

Friend, salutations to you and Lady Grey.

Enough,

from your affectionate friend in New Zealand,

(Signed)

TE WHEROWHERO POTATAU.||

To Sir George and Lady Grey,
England.

* A Chief of renown.

† Taupiri—a mountain at Waikato.

‡ Rangitamiro—a warrior chieftain, i. e., Sir George Grey.

|| Te Wherowhero is the principal chief of Waikato, and has great influence among the tribes. At his mandate a few years ago, four thousand warriors rushed to his standard in defence of their chief, and many hundreds more could speedily have been raised. At this juncture it is said that he sways the following tribes, the numbers attached are merely the fighting men of the tribes:—Ngatimaniapoto, 800; Ngatihaua, 540; Ngatitahinga and Ngatimahanga, 400; Ngatiapakura, 400; Ngatiruru, 200; Ngatihinetu, 200; Ngatipou, 400; Ngatitipa, Ngatinaho, Ngatiwhauroa and Ngatitamaunu, 400; Ngatimaaru, 200; Ngatiteata, Ngatitamaoho, 340; Ngatiumutoto, 200; and Ngatimahuta and Te Nganngau, 400. There are other smaller tribes not here enumerated.

Te Wherowhero is a fine specimen of the old and dignified New Zealand chiefs. He is very learned in the mythology and rude literature of his country. He was a brave warrior in his early days, at the capture of a certain pa, it is said that he killed six hundred persons with his own hand. If the translator mistakes not, this was corroborated by Te Wherowhero himself, in a conversation which took place in the presence of Major Nugent, the Native Secretary.

Tawhiao was the first name of this distinguished personage; Potatau was the name of one of his daughters which he took on the occasion of her death; Te Wherowhero, which means a reddish colour, was given him in consequence of his father being wrapped after his decease, in a scarlet garment, given to a New Zealand chief, by one of the first English navigators who visited the Thames.

Te Wherowhero Potatau Tawhiao, is on the most friendly terms with the Government, and at present is residing on a valuable estate in the neighbourhood of Auckland, which he holds by a crown grant from Sir George Grey.

HE PUKAPUKA

KI A

KAWANA KEREI,

NA TE RANGETIRE RONGO NUI O WAIKATO, NA TE
 WHEROWHERO POTATAU.

Mangere, Hurai 25, 1854.

E HOA E KAWANA KEREI,—

Tena ra koe, korua ko Reri Kerei. Ehoa, kua rongo ahau kua tae koe ki tou whenua. Ehoa, na te Atua ano te whakaaro i tae ora atu ai koe ki tou kainga, korua ko Reri. E hoa, tena koe. E hoa, wahi iti, kua he ahau, i muri nei. Na Te Tawa te he ki au. Ka mahara ano ahau ki tou kupu i ki iho ai, "I muri nei ko ahau, hei tiaki i nga Pakeha."

Na to kupu ahau i roa ai, te kino ai ahau ki a Ngatiwhatua.

E hoa tena koe.

Kahore te mamae,
 Ngau kino rawa hoki.
 He epanga rakau,
 E ata kitea iho.
 Hei konei tonu ai,
 Whakamau atu ai,
 Te ao ka rere mai,
 Na runga o Te Aute.
 Koe pae tauarai,
 Ki te tini o te hoa i au.
 E te tau ra e,
 Nāhana nei au
 I whakangaerenui.
 Waiho nei te raru,
 Ki ahau huri ai.
 No runga hoki au,
 Puketotara e,
 Maharatia hoki koe
 Tau te iri, te
 Hapainga tao i a Taratu.
 Hei kawē i ahau,
 Te tihi ki Taupiri;
 Ki a Rangitāmiro, na, e.

E hoa, tena koe, korna ko Reri. Heoi ano. Niu Tireni.

Na tou hoa aroha

Na te Wherowhero POTATAU.

Wi a Kerei raua ko
 Reri, kei Ingarangi.

A FAREWELL ADDRESS

TO

SIR GEORGE GREY,

FROM

TE AO,

CHIEF OF NGATIWHAKAUE, OF ROTORUA.

Go, O my newspaper in quest of Governor Grey and Bishop Selwyn, the Ministers also, Mr. Burrows, and Mr. Shortland, the parents of the native people.

Go, O this love to Governor Grey, to England, to his own land, where he now resides. Yearn over your people, the natives, and weep over them, though you are far distant,—the people for whom you evinced so great a regard, and are cared for, by the Queen also, the chieftainess of us all.

How great is my love to you who looked upon the countenance of my friend Hone Heke Pokai, and upon our fathers Kawiti and Hikite, and our relative Pomare. Salutations to you—the affectionate friend of my fathers Hikairo, Te Wiremu, Te Puku-atua, Moemoe, Korokai, Ngahuruhuru, and many other friends, both living and dead. On this account is there a constancy of love to you. Although you did not see me, nor did I see you when leaving, my love towards you is great, and I greet you in spirit, though you are far distant in England.

Father! Salutations to you. The reason why I did not witness your departure was, owing to my mourning for the people who were wrecked in the sea at Te Paneohoroiwi.

Do you hearken, both the Queen and yourself, to the word which Heke uttered to his people, the Ngapuhi, when he was dying, and to the whole of us. He said—"After I am gone be kind to the Europeans. I shall pass away; the rebellious man, the evil man, the man who killed the Europeans. Do not break that peace which exists now between the Governor and me, but deal kindly with the Europeans, and let them become your fathers after my decease." This was the sentence of Heke and of Kawiti also;

and this sentence is greatly prized by the Ngapuhi people. They have passed away with you all to Paradise,* the land of the Lord.

This is my song of affection for you O friend:—

This pining heart the live^long day,
O Governor is turned to thee;
And who will bring thee back to day,
From yonder land beyond the sea?

O Grey, I'll patiently await,
Thy wish'd return from Britain's Queen,
Perchance I may again relate,
That thou upon our isle art seen.

May nought be here to give thee pain,
O friend, in yonder sacred land;
Since thou art not allowed to reign,
O'er Zealand's isles and Zealand's band.

This is another song of affection for you. Do you seek out its meaning:—

Lo, o'er the sea, the northern breezes sweep,
While I in sadness turn aside to weep
For thou, O Grey, whose loss I now deplore,
Art gone, alas! to some far distant shore.
O Nugent,† hear my wrongs and give me ease,
But who can such a god as love appease?
O launch my bark that I may cross the main,
And swiftly the famed shores of England gain;
I'll sit me down to bale our frail canoe,
No matter where I sit so I may view,
The friend whose home was with us for awhile,
But who is summoned to another isle.
What evils shall befall us who can tell?
Since we must interchange, the sad—Farewell!

These are the whole of my speeches to you.

From Te Ao,

a young Chief of the Ngatiwhakaue tribe,
who was loving towards Heke, and who was in the war of you both.‡
This is the end of mine to you.

* The writer supposes that Heke and Kawiti died Christians in the evangelical sense of that term, and that they have consequently landed in Paradise with many European friends.

† Major Nugent, the Native Secretary, a gentleman held in very high estimation by all the Maori people. The bare mention of Major Nugent's name, is a sufficient recommendation, in reference to important matters submitted to the natives, they having the fullest confidence in his disinterestedness, and judgment.

‡ Te Ao and many of his tribe assisted Heke in the native rebellion in the north; they returned to their own people however, long before the establishment of peaceful relations.

HE PUKAPUKA POROPOROAKI
KI A KAWANA KEREI,
RAUA KO TANA RANGATIRA KI TE KUINI WIKITORIA

Haere ra e taku nupepa ki te rapu atu i a Kawana Kerei raua ko te Pihopa Hereweni, ko nga Minita, ko Te Para, ko te Hote-
reni, ko nga matua o te tangata Maori

Haere ra e tenei aroha ki a Kawana Kerei, ki Ingarangi, kei tona kainga, e noho ana. Mihi mai i kona, tangi mai, ki tou iwi, ki te tangata Maori:—tou iwi i matenuitia e koe, e te Kuini e to tatou rangatira katoa.

E rahi taku aroha atu ki a koe, ki nga mata i toku hoa i a Hone Heke Pokai, i ou tatou matua i a Kawiti i a Hikitene. i to taua whanaunga i a Pomare. Tena ra ko koe. Ko te hoa aroha o aku matua, o Hikairo Wiremu, o Te Puku-Atua o Moemoe, o Korokai, o Ngahuruhuru, o te tini noa iho o hoa aroha, i te mate, i te ora. Koia ka mau ai te aroha ki a koe. Ka nui toku aroha atu ki a koe; ahakoa kahore koe i kite i au, kahore au i kite i a koe i tou haerenga, me mihi taurangi kau atu e au i konei ki a koe, i tawhiti i Ingarangi.

E pa! tena ra ko koe. Te mea i kore ai au e kite i a koe, i te whakamamae ahau i to maua tahuritanga i te moana, i Te Pa-neohoroiwi. Kia rongo mai koe, korua ko te Kuini, i te kupu a Heke ki a Ngapuhi, tona iwi, i tona matenga ai, ki a matou katoa. "I muri i au nei kia atawhai ki te Pakeha. Ka pahure ano ahau te tangata tutu, te tangata kino, te tangata patu Pakeha. Kei tapahia ta maua maungarongo ko te Kawana; engari, atawhaitiu te Pakeha hei matua mo koutou i muri i au nei." Ko tena kupa na Heke, na Kawiti. Ka waiho tena kupu hei rangatira mo Ngapuhi; ko ratou kua riro tahi atu koutou, ki Pararaiha, noho ai ki te kainga o te Atua.

E hoa, he waiata aroha tenei noki ki a koe:—

Hore te rangi nei, we
Te hua mahara e te ngakau,
A hoki noa mai,
A te Kawana i te rangi tahi, e!
Wai he aha atu, e?
Ka nawaki atu koe ki tawhiti, e.
Mai me taiwhanga,
I te pu koe, hei i a te Kuini, e.
Po nga tutaki ara,
Maua nei ko Kerei, kore koa koe.

Waiho mai i konei
 Mahara iho ana,
 Ka utanga he i Tireni nei.
 Kei hau aku rongo,
 Ki te motu tapu, ki toku hoa.

Tenei ano tetahi o aku waiatn aroha ki a koe. Mau e titiro
 iho nga hua o roto.

E pa ra e ki
 Te muri Tokerau ;
 E homai aroha, ki
 A tangi atu au ;
 Ki a Kerei Kawana i tawhiti e,
 He mea ka tauwehe.
 Nutana ma e!
 Whakatikaia mai.
 Engari te ngau atua, e
 Pura e ora ;
 Kokiritia ra te
 Waka ki Ingarangi ;
 He mea ka orite, te
 Hoe ki rawahi.
 Ko au te eke atu ha
 I te taitainga wai ;
 Hei koko i te hani kai,—
 Tahuri papa nui.
 E pai ans hoki, ki
 Te noho noa iho.
 Tikina mai ano i
 Wakamoehebatia ;
 Hei raru mohoku,
 Ka kite au i te huhu.

Heoi ano aku korero ki a koe.

Na Te Ao, na tetahi rangatira tamariki o Ngatiwhakaue i
 aroha ki a Heke, i tapoko atu ki to korua whawhaitanga. Ko te
 mutunga tenei o toku ki a koe.

AN AFFECTIONATE LETTER

TO

GOVERNOR GREY,

FROM JOHN HOBBS, AN OLD AND TRUE FRIEND.

Auckland, December 20th, 1854.

Friend, Governor Grey,

Salutations to you. Great is my love to you, that is to Lady Grey and yourself. My love to you both is powerful. Dwell both of you [in peace] in your own land. Although both of you are far distant, and I am here, my love to you will not cease ; it is held still within my heart.

Friends,

Again Salutations to you,

From your loving and true Friend,

(Signed)

JOHN HOBBS.

This is my song of affection for you both :—

I'll weep, whilst thou art here,

O'er thee;

For the winds of woe will sweep,

O'er the wild and rocky steep,

Of the land bound by the deep,—

A land no longer free.

I love thee still, O Sire,

Yes, thee !

And I long my love to tell

But am bound as by a spell,

While between us rolls the swell,

The mountain swell of the sea.

On the drifting canoe I'll spring,

To thee!

And there I will lay me low,

And borne by the tides which flow,

To Karewa's rock I'll go,

And meet thee on the sea.

This is my song of love to yourself, and Lady Grey.

From your loving and true friend,

(Signed)

JOHN HOBBS.*

To Governor Grey,
England.

* John Hobbs holds the situation of policeman, but is employed as a Messenger in the Native Secretary's department. Sir George and Lady Grey evinced much kindly feeling for Hobbs, and it would appear, from his frequent respectful reference to the Governor and his Lady, that the regard is reciprocal. It is said that he saved Sir George's life; at any rate, he was very useful in the war in the North. On one occasion, he discovered an ambuscade of Kawiti's, by which happy circumstance, the lives of many brave soldiers were spared, and the enemy destroyed, or put to flight. Hobbs is a discreet and well disposed man.

HE PUKAPUKA AROHA
 KI A KAWANA KEREI,
 NA HONE ROPIHA HE HOA TAWHITO, HE HOA PONO,

Akarana, Tihema 20, 1854.

E HOA E KAWANA KEREI,—

Tena ra ko koe. Ka nui taku aroha atu ki a koe; otira, ki a korua tahi ko Mihi Kerei. He aroha nui noku ki a korua. Hei kona ra korua, hei to korua nei kainga! Ahakoa kei tawhiti korua, kei konei ahau, ko toku aroha ekore mutu, e mau tonu ana i roto i toku ngakau.

E hoa ma, tena ra ko korua ano.

Na to hoa aroha Pono,

Na (Signed)

JOHN HOBBS.

He waiata aroha tenei naku ki a korua :—

Me mihi atu koe,
 Kei tuatahi ana.
 Mokai te whenua;
 I taupurua iho.
 Te ai he reti ake,
 He whiu, i a au,
 Kia kite atu au,
 Te ripa ki a Kerei,
 E aroha nei au.
 Ka hoki mai te kore.
 Ka riua tenei.
 Nga waka tere,
 I a Kawana ra ia;
 Hei niko i a au.
 Tapapa taku iti
 Te au here toroa,
 O Karewa i runga.
 Au ka hoki mai.

Ko taku waiata aroha tena ki a korua ko Mihi Kerei.

Na to hoa aroha Pono,

Na (Signed)

JOHN HOBBS:

Ki a Kawana Kerei,
 Ingarangi.

AN ADDRESS

TO

SIR GEORGE GREY,

FROM

THE CHIEF TE KAHUKOTI KARAMU,

OF THE NGATIPAOA TRIBE, RESIDING AT TAUPO.

Friend Governor Grey,—

This my letter is searching you out. Although you have gone far distant it still seeks after you. And this is the token of my affection for you, now that you are separated from us.

Go hence from my presence [in peace] go; you will surely be absent for ever. I inwardly mourn for thee, but am upheld by the thoughts you have left with me. Why did you not reflect and give the people an opportunity of seeing you and saying,—“Farewell, O Father!”

I did not understand your views formerly, but now that you are separated from us, we discover your worth. My reflections are these, that your actions have not been less than those of the best missionaries. You overturned that which is evil and threw it away, and showed the native people the nature of love.

Friend, I inwardly yearn on your account, and salute the Queen and you. My ancestors and fathers are no strangers to Kings and Queens. My ancestor Te Haupa visited King George, and Te Rauroha also my own father; and he afterwards sent a letter to King George's son. To that letter O Governor no answer has been received, therefore I say, do you make some inquiry about it.

O Governor, speak you to my loving friend, the Queen, that my lands be not taken away by men. There is justice with the Queen, let her sentence therefore be given to me.

Go hence, O father of the tribes borne up by our love! This is my lamentation for you:—

Lo the cloud is lingering in the west,
O'er Te Iringa where thou perchance art

Walking now. Let me weep for thee, for thou
 Art dear to me as she I call my own. Let me
 Think of thee my son, for I'm no longer
 What I used to be;—this skin of mine
 So rough and garmentless. Not so when
 Thou wert living. Where are the vestments rare,
 Thou used to have in rich abundance?
 All floated hence upon the tides of Timaru
 To Wahanui, the renowned. Separated
 Tho' we are, in spirit I embrace thee,
 Whilst my lamentations echo through, the
 Hundred peaks of Tararua, where both
 My loved ones are;—the loved ones, who fondled
 Me, but who have gone, and left me here to shed these bitter tears.

Do you hearken—the captains of the ships that arrived in New Zealand in olden time sought out my fathers. They left them as presents scarlet garments, some with fringes, axes also, peaches and potatoes. At this time we first saw European axes. Our own axes were made of green stone. With these we used to fell trees, and dub the canoes, but the trees were split with ordinary stones.

When my ancestors and fathers received these axes, the news was heard at the Bay of Islands, it was heard at Waikato, it was heard at Tauranga, at Rotorua and Taupo; and the chiefs of those places came to get axes, for Te Haupa alone possessed those treasures.

'Twas then Te Rauanganga* came to my mother, who was his sister, and axes and red garments were given him, which he took to his place, potatoes also and peach stones.

When the axes were gone, a great rain came on in the night and the women wept, for there were no axes to make a house. A woman on this occasion composed and chanted a song. This is the one:—

The heavens are angry still,
 The rain is pouring forth its flood, and the
 High wind roars on without cessation.
 O Wai! thy wondrous fame has sounded far
 For thou hast axes. If this be so, O Sire,
 Let one be placed within my hand, that I
 May hasten to the wood to fell some saplings
 For a dwelling, for here I sit benumbed
 With cold, till bending, lo, my chin and knees,
 Seem locked together. Come hither, Hau,
 With speed, and take me to another
 Atmosphere, even to Pounui's isle,†
 There safely housed, I'd ne'er return to this,
 And men will look upon my lonely
 Dwelling here, and sigh as I do now.

* Rauanganga—father of the great chief Te Wherowhero.

† Pounui—an island situate in the Frith of the Thames.

The following is a song for the same treasures, which the tribes of the Bay of Islands procured from Te Haupa:—

Alas! how scarce is treasure. If I should pray the gods
And seek Wabineiti, my hand should touch
At least the shadow of an axe; that treasure
Which is sought by me on eastern shores.
O let me enter the famed dwelling of Te Rae,
Peradventure I shall get the wondrous garment,*
Possessed of this so beautiful and rare,
In triumph I'll return.

This is the whole of my speech.

From your loving friend,
(Signed) **TE KARAMU KAHUKOTI.†**

To Governor Grey,
England.

* The garments brought to New Zealand by some of the first European visitors.

† Te Kahukoti is a Chief of the first rank, but he does not receive that respect he is entitled to by birth, owing to the mean order of his mental abilities. He is however, amiable and trustworthy. At present he resides at Taupo on the Thames, where a flour mill has been erected by himself and tribe, which cost between four and five hundred pounds.

HE PUKAPUKA
KI A
KAWANA KEREI,
NA TE
KAHUKOTI KARAMU

RANGATIRA O NGATIPAOA. E NOHO ANA KI TAUPO.

E HOA E KAWANA KEREI,—

Tena taku pukapuka te whai ua i muri i a koe, Ahakoa paku ki tawhiti, e whai ana ano. Ko toku aroha tenei ka wehea atu koe i au.

Haere atu i toku aroaro.—haere, ngaro atu. Ko taku mihi ki a koe, ko au whakaaro kua waiho iho nei. Te ata hurihuri koe kia kitea kia muna atu ko te reo, “Haere, ra e pa!”

Kihai au i matau ki tau whakaaro i mua; nou ka wehea, ka kitea tou wahi tika. Tenei ano taku whakaaro;—kihai i hipa nga tikanga o nga mihinere tika i tou. Hurihia ana e koe te wahi kino, maka ana; homai ana ko te aroha, ki te tangata Maori.

E hoa, ka mihi atu au ki a koe;—tena ra ko koe! korua ko te Kuini. Ebara oku matua i te tauhou ki nga Kingi, me nga Kuini. Kua tae atu toku tupuna a Te Haupa ki a Kingi Hori, me Te Rauroha hoki toku matua tupu. Kua tae tana pukapuka ki te tamaiti a Kiugi Hori, heoi, kahore nei he pukapuka hoki mai. Mau e Kawana e rapu atu.

Mau e ki atu e te Kawana ki a Te Kuini toku hoa aroha, mo oku wahi whenua kei riro i te tangata. Ka tika i a te Kuini, me homai tana pukapuka.

Haere ra, e te matua o nga Iwi i runga i te aroha! Ko taku tangi tenei ki a koe:—

Tera te kapua, turaki ki te uru!
Te tara ki Te Iringa kia hikoia mai.
Me tangi mai ra, he hoa ki te moenga;
I au a tama! kia whakaaro e au.
Ka rere ke i te tu, taku kiri kai-kahu.
E ora ana te tau; keiwhea o neko
I whakaputu mai ra? Kia iri ki te tai,
O Timaru i runga, ki a Te Wahanui, e!
Ka wehea i ahau, he awhi tangi atu,
Naku i konei; kia rehu nui, e!
Nga utu e rau, o Tararua i runga.
Ki aku tau erua, nana i haumiri,
I waiho ai au kei, te tangi kino nei,
Te roimate, i!

Kia rongō mai koe, ko nga kaipuke o mua, i rere mai ki Tireni, i whai nga rangatira ki oku matua whakarere iho ko nga kahu whero, he mea kihukihu etahi, he toki, he pititi, he riwai. Ka kitea i konei te toki Pakeha; he pounamu hoki ta maua nei toki hei whakapai. He kohatu hei wahi i te rakau mo te waka, ko te pounama hei waru.

Ka riro mai nga toki i oku tupuna, i oku matua, ka rangona e Tokerau, ka rangona e Waikato; ka rangona e Tauranga, e Rotorua, e Taupo. Ka haere mai nga rangatira o aua wahi, ki te toki mo ratou, ta te mea, ko Te Haupa anake i whiwhi, ki era taonga.

Ka haere mai a Te Rauanganga, ki toku whaea,—he tuahine nona,—ka riro atu ki a ia he toki, he kahu whero, ko nga riwai, me nga pititi.

Ka riro nga toki ra ka puta he ua nui i te po, ka tangi te wahine ki te toki kore hei hanga whare mona. Ka timata he waiata, he mea poka nana; ko te waiata tenei:—

E ua e te ua, ua mai i waho na!
 Ko te riri o te rangi, te mauru te hau.
 Nui noa e Wai, o rongō piharoa;
 Te homai nei, kia tu i taku ringa;
 Te mau atu au, ko te kaho tu ki te wao.
 Ko to te tapapa, haumaruru tonu iho;
 No raro nga turi, ka hui whakarunga.
 E ahuatia ra, e Hau to tere,
 Hei whiu i ahau, te rehu ki Pounui.
 Kei taeki reira, ekore a muri e hokia mai,
 Hei manatu noa, ma te tangata ki taku whare,
 Ka tangi nei roto, na, i.

No Tokerau tenei mo aua taonga, i tikina mai i a Te Haupa etahi mo ratou:—

Aue! te kore o te hanga e!
 Me umutuhi, e!
 Hei i a Wahine-iti, ka rawe taku ringa;
 Te ata o Piau, he taonga kimi e!
 Nahaku ra, e! ki te marangai tu.
 Kia uru tomo au, te whare i a Te Rau,
 Me kore riro mai, me ko pare-ki-te-Tonga.
 Ka whiwhi, ka rawe, ka hoki au nei, na, i.

Heoi ano aku korero ki a koe,

Na tou hoa aroha

(Signed)

NA TE KAHUKOTI KARAMU

Ki a Kawana Kerei,
 Ingarangi.

[Having placed in the hands of our readers the numerous letters presented to Governor Sir George Grey, it becomes our pleasant duty to introduce to their notice His Excellency's affectionate reply, which was printed in the Maori tongue and widely circulated among the people, and received with that warmth of feeling so characteristic of the New Zealanders.]

THE FAREWELL ADDRESS
OF HIS EXCELLENCY
SIR GEORGE GREY, K.C.B.,
TO THE NATIVE PEOPLE
ON THE OCCASION OF HIS DEPARTURE FROM NEW ZEALAND.

MY CHILDREN,

Time flies on, and the work I have to do before the ship sails is so great that I cannot make an answer to all the tribes and to each of the chiefs of New Zealand who have sent such kind letters to me. Therefore I, your friend, now on the point of departing for my native land, say these few words to you in a general letter to all.

I thank you all for what you have for so many years done for me, for the affectionate farewells you have sent me; but thanks in words are of little value,—my real thanks shall be in my labours hereafter for your benefit.

Now listen to me,—many eyes are turned upon you, the hopes of many natives hang upon you. There are yet many countries where Europeans have not entered, but where they will enter,—many, many natives and tribes inhabit those countries,—in some sort not only your own fate, but the fate of all those people hangs on you. This is a great responsibility, but you cannot avoid it—meet it therefore like fearless Christians.

For the first time, it has in this country been seen, that ignorant and heathen men may become good citizens and real brothers of

the Europeans ; for the first time it has been seen that a people instructed in christian knowledge and christian virtues may, however bad their previous state was, become a noble nation. Some yet doubt this ; the time you have behaved well is yet too short to prove this truth ; they are not certain that you will even continue as you are, much less advance further in good works.

But oh, do you prove it to be the truth, for the sake of your children, for your own sakes, for the sake of those countless tribes of poor ignorant men whose fate, as I have told you, hangs upon you : prove this to be true, and every age will bless your race, and the names of many amongst you will become dear household words in all lands and in all ages, and the name of the Queen, of VICTORIA, the beneficent, will live with yours as the name of one who conquered natives by love and by good works, until from every village, from a good land inhabited by a people unknown to her and her ancestors, earnest prayers are morning and evening offered up to heaven for her welfare, by failing old men, by those full of health and youth, and even by lisping babes.

I say yet one more word to you,—love your Bishop, and the Ministers of the Gospel, those men who from love to you, have spent life and energy in their attempts to benefit you. I repeat again—love these men. hearken to what they say, for the one object they have in view is your welfare. Hearken to and obey all those in authority under the Queen, whether Governors, Magistrates, or people of your own race. And now Chiefs and Tribes of New Zealand, farwell, farewell,—may God in his great mercy bless you and keep you, and lead you to every good work.

I add to this my farewell to the children of all the Schools of the Church of England, of the Roman Catholic Church, of the Wesleyans. I cannot answer all the many letters you have sent to Lady Grey and myself, but we both say to you all, that we thank you for your letters, for your prayers, for your good wishes. Do you who are to be the parents of the future inhabitants of this country, obey your teachers, those good men and women who have given up all the days of their life, and often much of their means, to watch you in boarding schools, and to instruct you—even hearken to them, and love them ; strive to be good. Let Lady Grey and myself have the pleasure of hearing of nothing but good of you. Farewell ! If I cannot return to New Zealand again now, I shall, if God spares my life, at least come back when I am an old man, and once again visit those

schools in which, in company with yourselves, I have spent so many happy days and hours; do not forget the time we have spent together, and the many promises you have made me; but let me find you when I do return virtuous men and women, taking me with pleasure again to visit those schools to which you owe so much, and showing me with joy and gladness children even better taught than you are yourselves.

Farewell to you all—From your attached friend, from your governor and father. From

G. GREY.

[K a oti te tuku atu ki nga kai korero, nga pukapuka poroporoaki ki a Kawana Kerei, me tuku atu i konei, i roto i te ngakau ahua, ta te Kawana whakahoki ki nga iwi Maori. I taia tenei ki te reo Maori, a kawea haeretia ana ki re tini, a haruru ana te whakapai o nga iwi Maori, i ona panuitanga.]

TE PUKAPUKA POROPOROAKI

A KAWANA KEREI,

KI NGA

TANGATA MAORI O NIU TIRENI.

E aku Tamariki,—

E rere haere ana nga takiwa, a, he nui taku mahi i mua atu o te rerenga o te Kaipuke, koia te puta atu ai aku kupu ki nga iwi katoa, me nga rangatira katoa o Niu Tireni; a, ki a ratou i tuhituhia mai nei ki ahau nga pukapuka tino aroha. Ko au ko to koutou hoa, ka tata, ka rere atu ki toku whenua tupu; otira, ko etahi kupu inaku kia puta atu ki a koutou;—ki nga tangata katoa, i mua mai o taku rerenga.

E whakawhetai ana ahau mo o koutou mahi ki au i nga tau ka maha nei;—mo o koutou pukapuka Poroporoaki aroha ano hoki; otira, kahore he aha o tenei mea o te kupu whakawhetai, engari ra, me whakakite atu te tikanga e meinga atu uei, i aku mahi mo koutou i roto i nga wa e takoto ake nei i te aroaro.

Na! Whakarongo ki au. Kua anga mai ki runga ki a koutou nga kanohi o te tini. E manakonako mai ana ki a koutou te tini o nga iwi. He maha ano nga whenua kiano i nohoia e te Pakeha, otira, tenei ake, ka tae ki aua whenua. Tini tini ana nga iwi me nga hapu e noho noa ana i aua whenua e meinga atu nei. Na! ko te whakaaro ki te mate, me te ora, mo koutou, mo ehinu hoki o aua iwi e korerotia atu nei;—ko te whakaaro mo ratou mo tenei motu ano hoki, kei i a koutou. He mea taimaha rawa tenei. Otira, ekore e taea te pare ke e koutou; mo konei, kia maia ki aua mahi nunui,—ki te maia Karaitiana.

Na, kua waiho nga tangata o tenei motu hei tauira tuatahi mo ko atu. Kua kitea ki konei, ko nga iwi e kuare ana, e noho pouri ana, e ahei ano te whakauru ki nga iwi kua whiwhi ki te

mohiotanga. Ka kitea nāi ka taea ano e te iwi kuare te whakateina ki te Pakeha. Ka kitea nei, ko te hunga kuare e whakaakona ana ki nga mea matau, ki nga ritenga o te Whakapono,—ahakoa kino rawa nga ritenga i mua ai,—ka kitea nei e taea ano ratou te whakatupu ki te iwi tino mai.

E ki ana etahi, ehara tenei i te mea tika, i te mea pono. E mea ana ratou, mei roaroa iho ta koutou mahinga i te pai ka kitea te pono o tenei ki; tena ho tenei, he potopoto te takiwa i timata ai ta koutou pai. Ekore ratou e mea, e rite ta koutou tu ki tenei wahi, a nga takiwa e haere ake nei; haunga hoki ta koutou kake ake, ki te tango i ara atu mahi pai. Otira, ma koutou ano ka pono ai, ma te haere tika ia o a koutou mahi. Whakaponohia koa, te kupu pai kua iri nei ki runga ki a koutou. Mahara ki o koutou tamariki;—mahara ki a koutou,—mahara ki te tini whenua o nga iwi kuare kua meinga atu nei e whakawaha mai na ki runga ki a koutou. Whakaponohia tenei, e mea ma, a, ka tau atu ki runga ki a koutou nga whakapainga o nga whakapaparanga katoa; a, ko nga ingoa o ehinu o koutou, ka hapainga haeretia i runga i te aroha, e te tini o te iwi, e te tini o te tangata, i nga takiwa katoa o te ao. Ko reira aua ingoa whakauruhia ai ki te ingoa o Kuini Wikitoria te kai owaha o nga iwi;—te Kai pehe i te kino o nga iwi ki nga ritenga o te aroha, o te pai. Ko nga hua koa o aua mahi aroha ka kitea ki tenei, ki tenei kainga, puta ake ana ki te rangi nga inoinga mona i te ata, i te ahiahi, na tenei koroheke rawa, na tenei mea pakeke, na tenei taitamariki, na tenei potiki e korihirihi kau ana, pera ia, kihai a te Kuini i matau ki tenei iwi, i mua ai, kihai ano ona tupuna i matau ki tenei whenua nui, me te iwi i nohoia ai.

Kotahi hoki tenei kupu ki a koutou;—kia aroha ki to koutou Pihopa, me nga Minita o te Rongo Pai;—ki nga tangata e tino aroha nei ki a koutou, e tukua atu nei o ratou ora mo koutou, kia pai ake ai. Ka mea atu nei ano ahau, kia aroha koutou ki era tangata; whakarongo ki o ratou kupu, no te mea, he painga tena mo koutou.

Me whakarongo hoki koutou ki nga tangata katoa o te Kuini i tukua nei te whai mana ki a ratou, ahakoa Kawana, ahakoa Kai-Whakawa, ahakoa no roto i a koutou whakatangata Maori.

Ko tenei, e nga Rangatira o Niu Tireni, e nga Hapu hoki,—Hei konei! Hei konei ra! Ma te Atua i roto i tana atawhai, e whakapai koutou; mana e tiaki, mana e arahi ki nga mahi pai katoa.

Me apiti e ahau ki tenei pukapuka taku Poroporoaki ki nga tamariki o nga Kura katoa, o te Hahi o Ingarangi, o te Hahi Kato-

rika, o nga Weteriana. Ekore e taea te utu atu a koutou tini pukapuka ki a Reri Kerei, ki ahau ano hoki. Otira e mea atu ana maua ki a koutou katoa, e whakawhetai ana maua ki aua pukapuka, mo a koutou inoinga mo maua, mo a koutou kupu whakapai ano hoki. Ko koutou hei matua mo nga tangata o tenei motu a te wahi e haere ake nei; mo konei, kia ata whakarongo ki o koutou kai whakaako, ki nga tangata ki nga wahine, kua motuhia rawatia nei mo koutou, a, kua tukua nei etahi o a ratou rawa hei whakarite mo nga Kura hei whakaako mo koutou; me rongokoutou ki a ratou, me aroha ano hoki. Kia paua koutou ki te pai, kia whakarongo mai maua ko Reri Kerei, e haere pai ana koutou; ko te pai anake.

Hei konei ra!—Ki te mea ekore au e hoki mai ki Niu Tireni i tenei takiwa, tera ano au e hoki mai a taku koroheketanga ki te mea, ka tohungia ahau e te Atua. Ka hoki mai ahau kia kite i nga kura i whakaharia nei au i taku matakitakihanga, i nga haora maha, i nga ra maha. Kei wareware koutou ki nga wahi i huihui ai tatou i nga kura, kei wareware hoki ki o koutou kupu ki a maua, mo te piri tonu ki te pai. A taku hokinga mai, kia rokohina e ahau e noho pai ana koutou, e noho tika ana. Ka tangata koutou i reira, ka wahine hoki, a, me whakauru a koutou mahi ki nga kura i whakarangatira nei i a koutou. Kia ako hari koutou i nga tamariki, a, hei te wa e tae mai ai ahau, me totoro mai o koutou ringa ki ahau, a, me arahi haere i roto i te ngakau koa kia matakia e ahau nga kura i whakawhiwhia nei koutou ki te matauranga i te ohinga ai.

Hei konei ra! Hei konei!—koutou katoa.

Na to koutou hoa aroha,

To koutou Kawana,

To koutou Matua hoki,

(Signed)

G. GREY.

Whare o te Kawana,

Akarana, Tihema 31, 1853.

[THE following is an account of a Feast given by Governor Sir GEORGE GREY, to the Native people in honour of the Anniversary of Her MAJESTY's birthday, in the year 1850.

THE 24th of May, 1850, proved to be a beautiful day, to the no small pleasure of the warm hearted people of Auckland, and its vicinity; and, if we may judge from appearances, the native portion of the assembled multitude, hailed this memorable morn with the same feelings of loyalty, as their more enlightened brethren.

The customary martial pomp and music found many admirers, but the majority of the dark eyed visitors, seemed to feel a deeper interest in the *evolutions* that were going forward at Mechanics' Bay; that locality, with its surrounding heights, being dotted with groups of persons of the native race, anxiously awaiting the word of command—"March!"

All those who possessed an old coat, or a hat, were but too eager to exhibit them on this eventful occasion, and those who had neither of these appendages, borrowed of their neighbours. Many, very many, however, were most respectably attired in European style, and others appeared in all their native dignity, wearing their national costume.

As usual, a little jealousy crept in amongst some of the tribes. The Ngatiwhatua, who pride themselves upon being the peculiar friends of the Europeans, thought that they were entitled to some distinction, while the Ngatiwhakauae, who loudly boast of their allegiance to the Queen, considered that they should occupy the chief seat in the assembly. The Ngatipaoa, a very indusirious and well disposed people, contented themselves by looking on; as did also the Ngatihaua, the Ngatihine, the Ngatikororoki, the Ngati-maniapoto, and various other tribes from the interior.

Tickets had been issued to six hundred persons, but many found their way to the tables—groaning beneath the weight of pudding and beef—without any introduction whatever. One gentleman in particular, edged his way through the crowd, and placed himself before a huge pile of the good things of this world, reserving his ticket for the anniversary of 1851.

At two o'clock, His Excellency the Governor-in-Chief, accompanied by Lady Grey, made their entrance. The dense mass

immediately rose to pay their respects, and with much enthusiasm, broke forth in a song, the following being a free translation :—

“ Welcome to our present store,
 Freely would we give you more ;
 But 'tis vain to hope, and toil,
 When the gods withhold their aid ;
 Tu and Rongo, bound the soil,
 Tho' we often wept and prayed.”

The following lines, composed in honour of the great warriors, was sung with much good humour. Our readers will observe that the bird Kawau, is a symbol of a great and influential chief only.

“ Son of the potent, son of the brave,
 Mighty in battle, on land, and the wave,
 Great is the soul, where true valour reigns,
 Noble the blood, that swells in thy veins ;
 Crest of the Kawau, yield to thy foe,
 Chiefs of the warriors—ye are laid low.”

When Sir George and Lady Grey arrived at the extreme end of the table, they were saluted by a gigantic chief named Haupapa, who appeared very anxious to make himself as conspicuous as possible: in order to effect his wishes, he sprung upon the table with a loaf of bread in his hand. His companions followed his example, mounting the forms with sundry loaves of bread, then suiting the action to the word, they roared like a torrent of many waters :—

“ Stretch forth the hand, O companions in toil,
 Lo, Auckland's dark river, dark river, flows on,
 While the knee of the strong one is drawn to the neck,
 And the head of the proud one is bow'd to the ground.”

Poor Haupapa does not largely partake of that virtue which characterizes the generality of his countrymen; but patience, when pudding is concerned, is not an easy work. His pride too, was hurt, the lord of the feast having made his appearance, ere the table which this vociferous but harmless fellow occupied, had received its allotted mountains of honorable fare. Haupapa and his companions soon recovered their wonted gaiety, and as speedily despatched the viands that lined their board.

Immediately after the ceremony of eating, the dinner party dispersed. Some to their homes pretty heavily laden with the spoils of the day; others retired to their temporary habitations, to discuss all matters of interest which came beneath their notice, during this visit to the Government. And old chief observed, that the Governor was very kind, but that he and his friends, should be better pleased if his Excellency gave them a feast in accordance with native usages, in return for which, they would

collect a great number of pigs, quantities of potatoes, maize, &c., &c., that his Excellency would then present them with a considerable sum of money, which would obviate the necessity of hawking their produce from door to door, getting a shilling here, and a sixpence there.

We were exceedingly gratified in witnessing so much good feeling,—in beholding the joy that lighted up the countenances of the numerous guests, and, in hearing the murmur of satisfaction that ran through this motley assemblage. In expressing our pleasure at what we heard and saw, we would not forget to notice the exertions of the Civil Secretary, that gentleman having superintended personally, the necessary arrangements of the day.

We believe that the numerous tribes which constitute the native population of New Zealand, are capable of appreciating the kindness shewn them on this, and similar occasions, and that it will have a decidedly beneficial effect upon their minds.

Ko te kai i tukua e Kawana KERI ki te iwi Maori, hei whaka-honore mo te huringa tau o te Kuini i te tau 1850.

He rangi ataahua te 24 o nga ra o Mei, 1850. Ko te mea tera i hari ai te tokomaha o nga Pakeha noho ki Akarana, me nga kainga tutata atu; otia, kihai i meinga kia hari ko te Pakeha anake i taua ra, i koa katoa nga tangata Maori i roto i te menenga nui, i kitea mai i reirs.

He tini ke te kai matakita i te puhanga repo, te whakarurunga pu Maori, me era atu pena; he nui ano hoki te kaiwhakarongo i te putorine, mo era atu mea ahua eka a te hoia; ko te nuinga ia o nga mata parauri i ahu te whakaaro ki nga hikoinga a wae i Waipapa, e kopurepure ana hoki taua wahi, me nga tau-mata i runga atu i te puni wahine, i te pune tane, i te puni tamariki, e noho whakauaua ana, e tatari ana hoki ki te kupu tono "Haere."

Ko te hunga i whiwhi ki te koti tawhito, potae ranei, ka tangohia mai kia turuturua ai ratou; ko te hunga koti kore, i haere ki nga hoa inoi ai. He tokomaha noa atu te tangata i mau ki nga kahu papai a te Pakeha, ko ehinu o te hui i mau ki nga kahu rawe o to ratou whenua ake.

I tua hae etahi o nga Hapu. I whakaaro a Ngatiwhatua kia waiho ratou hei upoko, no te mea hoki, he iwi whakahoa pu ki te Pakeha. I mea, a Ngatiwhakaue ki a ratou te nohoanga taua tahi o te minenga, no te mea, kua karanga nui ratou, kia piri ki a te Kuini. Ko Ngatipaoa, he iwi pai, he iwi ahu-whenua, i titiro kau atu, me Ngatihaua, me Ngatihine, me Ngatikoroki, me Ngatimaniapoto, me era iwi o te mano-whenua.

Eono rau tohu i tukua ki te tangata, otira, i muhu noa atu etahi ki nga tepu—pingore i te taimaha e te purini, me te piwhi—kahore kau he kai-arahi. Kotahi tangata i whakataha haere, kotui mai, kotui atu, a noho rawa atu ki te aroaro o tetahi tuahu mea papai o tenei ao, ko te tohu o taua tangata, i puritia e ia, mo te huringa tau o 1851.

No te 2 o nga hoara ka tae ake a te Kawana rao ko te hoa.

Tomo kau ano raua, ka maranga te mano, whakahua ana te ngeri kai nei :--

“ Ko Tu, ko Rongo,
Koia ko ngatahi ;
Ko Tu, ko Rongo,
Koia ko ngatahi.
Potehe, potehe.
Potehe:—potehe,
Ki raro ki te whenua, e—potehe.”

Kā te ngeri i raro iho i titoa mo nga toa a namata i haere rawe i te whakahuatanga o te kai tango o te hakari nei. He kupu whakarite te mea ki te Kawau, no te mea hoki, ko te tohu tera o nga tangata nunui—tangata whai mana.

“ E tama te uaua,
E tama te mororo,
Inaboki ra te tohu
O te uaua, Na k . .
Taku ringa, e mau ana
Te upoko, o te Kawau tataki.”

No te taenga atu o te Kawana, raua ko te hoa ki te pito rungu o te tepu, ka oho tetahi rangatira hua-nui, a Te Haupapa, i hiahia taua tangata kia ata kitea ia, no konei, peke ana ia ki runga ki te tepu me te taro i te ringa. No te kitenga o nga hoa, ka tango ratou ki uga taro, ka rere ki runga ki nga turu, a, parare anu nga mangai me te haruru o nga wai maha—

“ Torona te ringa ki Akarana,
Ki te awa pouri kenekene,
Pouri kenekene, buia ake
Nga turi, ki porokaki,—e
Tuoho kau tatau, e tama ma.”

Kihai ra a Te Haupapa i penei te marire, me te rau o ona hoa Maori; otira uana, ekore e taea te whakamanawanui i roto i te wa e horomia ai te paraoa-paramu. Waihoki, i pouri ia, no te mea, i hohoro te haerenga atu o te rangatira o te Hakari kiano hoki i poto noa i reira nga puranga kai ki runga ki te tepu i nohoia ai e tenei tangata marire, otira, reo nui. Muri tata iho, ka noho murire a te Haupapa ma; inamata kua peto te kai, a. “Takoto kau ana nga parihihi o Taewa,” hore he paku mea i toē.

I muri tata iho o te kai, ka marara nga tangata. Haere taimaha ana etahi ki nga kainga Maori, he mea kahaki hoki nga kai kihai i taea te whakapahuhu ki te korokoro. Ko etahi, i haere ki o ratou kainga noho noa, kororerero ai i nga mea i rangona e ratou i roto i tenei haerenga mai kia kite i te Kawanatanga.

Ka mea ake tetahi kaumatua, he mahi aroha tenei na te Kawana otiia, ka pai ke ake ia, me he mea e whakaae ana kia tukua he kai ki nga ritenga Maori, ko reira kawea mai te poaka, te riwai, te kanga, me era atu mea, a ka utua atu e te Kawana ki te moni; penei ekore ratou whakamaori e kawekawe haere i te mea, ki tenei whare, ki tera whare, kei maki karangaranga,—“he hikipene —he hereni”

I tino koa matou i te kitenga ai i te ahua pai o nga tangata— i te kitenga ai i te ahua hari o nga mata o tana whakaminenga, i te rongonga ai hoki i nga kupu whakapai o te rau, mo tenei kainga hakari. I tenei whakapuakanga a matou mo nga mea i kitea ai, i rangona ai hoki, ekore e ahei te whakapahure ke i te kupu mo te tino Kai tuhituhi, na taua rangatira hoki i titiro haere nga tini mea i whakaritea mo taua ra.

E mea ana matou ekore e ngaro i te whakaaro o nga tini Hapu o Niu Tirenī te atawhai o te Kawana i tenei wahi, a, i nga wahi kua pahure; a, ekore matou e mea, ko te ha anake o te kai te rangona ki te waha, otiia, ka kahu ake he pai i roto i te ngakau o te tini, mo enei atawhainga.

[It is deemed advisable to add to the long list of Maori Addresses a few other matters of sufficient interest to command the readers' attention. Neither time nor space admit of our introducing much that is new, and being anxious to find a place in the pages of "Maori Mementoes," for the Coromandel Meeting on the Gold Question, the length of that article, will, we trust, be a sufficient apology for the absence of variety in our selection. There will be, however, other topics, not unworthy of being recorded.]

SOME ACCOUNT OF THE MEETING AT PATAPATA, COROMANDEL HARBOUR.

Present on this occasion—His Excellency the Lieutenant-Governor, His Lordship the Bishop of New Zealand, His Honor Chief Justice Martin, and other gentlemen.

When the Natives had assembled, His Excellency presented himself, and read the following address:—

LIEUTENANT GOVERNOR'S ADDRESS TO THE NATIVES.

Friends—Chiefs of Hauraki:—

In consequence of hearing of the discovery of Gold in this district, a discovery that may lead to the arrival of many thousand people from all parts of the world, as in California and New South Wales, I came here some days since in hopes of seeing the chief men of the district, but being pressed for time, I could not then continue long enough to enable them to assemble; but now at their request, I have again visited this place to discuss measures for your protection, and the mutual good of all.

I come to offer the protection of the Government to you the same as I would if the gold had been found on the land of the Europeans, to protect you from all and every annoyance, you might otherwise be exposed to from the strangers that may come here, equally unknown to me as to you, and to preserve good right to your land and property, as subjects of the Queen.

Numbers on hearing of the discovery, will come under any circumstances, but the Queen's authority is at hand to prepare such arrangements with your concurrence, as may keep these strangers in order and check.

Having this and only this object in view, which the presence of your friends the Bishop, the Chief Justice, and your Resident Missionary may attest, I now am ready to hear from your lips any remarks or observations you may wish to make, and I shall be prepared to give any information you may seek as to the sincerity of the Government of which I stand here the Representative, at the same time to prove to you, that under the British Flag all classes of subjects enjoy equal rights, privileges and protection in New Zealand, as is enjoyed where this standard floats.

The discovery of Gold must prove an advantage to the whole country, if the management of it be guided with honor, discretion, judgment and confidence; but if confusion of thought or difference of opinion be allowed to exist, if mistrust instead of confidence in each other be allowed to reign, then and then only will the discovery form a sad misfortune to this happy land, entailing evil in its traces beyond all conception.

After reading the Address, His Excellency said, he should be glad to hear the sentiments of the Native Chiefs.

— — —
The first speaker was Te Taniwha, (the celebrated Hook-nose) Chief of the Ngatiwhanaunga; — he was unanimously chosen to introduce the subject. His speech was as follows:—

“O Son,” (meaning Puhata, a chief of consequence who claimed conjointly with himself the Marawai gold field) “let this be our motto, ‘It is well, it is well.’ These are the tokens of peace, the presence of the Governor, the Bishop, and the Chief Justice. Ye who are here, acknowledge these your parents. My children, be not sad;—it is well, all is well. The messengers of God—of truth, stand here, even the *bone* (meaning solid substance, &c.,) of that which is good. The arrangements are left to you, O Governor, the Bishop, and Chief Justice.”

Te Taniwha having seated himself, Hohepa Paraone, native teacher at Manaia, stood up, and said—

“Our thoughts formerly were, that nothing would arise to create discord in our island. Our thoughts were frequently turned upon this subject, and when we heard of the discovery of gold, we then concluded that this perhaps would be the foundation of discord or confusion. When we heard it was found on Paul’s land, we were unhappy. It was afterwards found at Waiau, but the people did not recklessly come upon our land, they got our permission. The gold also was shown to Kitahi, (the son of Hook-nose, and principal Chief of Coromandel Harbour,) who sent two messengers for me; I came and saw the gold of

Waiau. The search after the gold at Waiau was good and just, and I said, when the Governor comes, all will be straight. We have no wish to conceal the gold, or to let it remain in the earth. This is what we will accede to, O Governor, for the gold to be taken, and the land to be left. To take the gold and the land too, would be a bad deed. We have heard this from many persons, and therefore we are suspicious. Waiau is the only place that we will give up to be worked. When we see that this works well, we will give up other places. But if we see that the work at Waiau does not go on well, then we will not give up other lands. Some Europeans came to me at Manaia, and grumbled because I sent them away; but the course we were going to adopt had been decided. This is one of the things we are averse to, namely, Europeans going upon our land in search of gold without our sanction; it is preferable to ask permission of the owners of the land, no matter whether the quantity of gold be great or small. If the Governor is pleased with these thoughts, and will accede to them, we will give up the gold to be worked, the owners of the land, however, will expect something for the gold."

Hook-nose waking up from a dose, cried out,—“Yes, let the gold be worked.”

Hohepa Paraone resumed.

“Let not the Europeans gather the gold and me; (meaning that the persons and property of the natives should be considered sacred) if they do this, evil will ensue. If the gold only is taken, it will be good. If we knew how to dig gold, we are avaricious enough to retain it for ourselves; but as the Europeans understand its working, let them work it. If the Governor's regulations be just, we will give up the gold; should the regulations be unjust, we will not give it up. O Bishop and Chief Justice Martin, if yours be just, (meaning, if the arrangements we enter into be based upon just principles) then the evil will be ours, (that is, we ourselves will be blameable should any disturbance arise). Our consent is, to those lands *only* which belong to us. Other people must arrange for the lands they claim. With regard to our own lands we will not allow other natives to interfere with them.”

His Excellency in reply said—“I will protect you and your property.”

Hauauru Te Otatu then addressed the meeting, and said—

“The pit is dug (meaning the gold was discovered, and that it was impossible to conceal it.) The Governor is the fence, (the Governor is our protection, he will be to us a shield.) With regard to the search after this thing, let us go back to our ancestors. Fern-root was their food, and we knew how to find this

kind of food ourselves. But this thing, we see its spirit only, (alluding to the small grains of gold produced as specimens), who would be troubled with it? Let them have it. Who knows how to break this kind of fern root? (gold). I set no value upon it. Let the arrangements of this meeting affect others who claim land, even the mean man who holds a portion of the soil. In former days, if a man's [lands] were interfered with, a war party was sent forth, and the pah was taken by storm. I say these things to the white people. Let these my words be thrown upon a sunken rock in the sea, (meaning that his sentiments were of little import.) O Governor and friends, what is to become of the ploughs which will be left in the field when the Europeans run off?"

His Excellency remarked, that those who owned the ploughs would look after them.

"Those are the things we prize," cried many voices, "and we thought that they would come into our possession."

Wiremu Hoete, one of the chiefs of Ngatipaoa, said—

"This discussion is in reference to all other places. The Governor will not see all the persons who go in search of gold. If gold be found in certain places, it should be taken to the Governor, so that he may make arrangements as regards its working. There should be two nations only in this land—the English and the New Zealanders. The Governor will be a fence to preserve other places (where gold is not found). The land we claim will be given up. Our dread is, lest the people of the other side (evil disposed persons) should come hither. This is the first arrangement as regards this matter, let it be extended to other districts. My speech this day is not in reference to other men's lands, but for our own. It would not be proper for us to interfere with the claims of others. Let these suggestions be assented to."

His Excellency the Lieutenant-Governor said—"All persons who come to these islands will be under British law. The natives, however, are expected to assist the Government to maintain order."

Patene Puhata, one of the chiefs of Ngatipaoa, said—"Our minds are confused with many thoughts."

His Honor the Chief Justice remarked—"Yes, you are confused on account of so many speakers; select a few of your number and go on board the Bishop's schooner and quietly discuss the matter."

Patene Puhata then said—"We are troubled with regard to the land sold to you formerly. It is right that we should speak of this, that the Governor may hear it. I refer to the land sold to William Moore, who stands here; let his land be given to him,"

(i. e., let him be put into possession of his land, although gold is known to be abundant on it.)

His Excellency said, that the boundaries of the land should be pointed out by the natives, after which, no European would be allowed to dig without a license, signed by the Commissioner and countersigned by the Native chiefs.

Puhata said—"Waiau is the name of the place we give up, and Kitahi will point out the boundaries."

Hohepa Paraone, native teacher at Manaia, said—"Let the amount of payment be named now, before all the people."

His Excellency replied—"You appear to be rather divided as regards the men to be selected for a committee, you had therefore better let the matter rest till to morrow. I will write out the general terms of the agreement this evening, and when you re-assemble in the morning, the contents of the paper will be read aloud in order that all may hear."

This was unanimously approved of, and the people returned to their encampments.

On the following day, the natives re-assembled, when some discussion took place, and after sundry explanations, the terms were agreed upon, and the agreement signed.

AGREEMENT BETWEEN THE GOVERNMENT AND THE
NATIVE TRIBES FOR THE MANAGEMENT OF
GOLD FIELDS ON THE THAMES FOR
THE TERM OF THREE YEARS.

1. That one system be adopted for the regulation of all persons searching and digging for gold between Cape Colville and Kauwaeranga.

2. The Government undertake to pay in respect of the whole land within the above limits, per annum, for three years, for any number of acres

Under 500	..	..	£600
500 to 1000	..	..	£900
1000 to 1500	..	..	£1200
1500 to 2000	...	..	£1500

and so on in the same proportion.

3. The native owners to register themselves and point out their boundaries to the Government, and the money paid to each body of owners so registered, to bear the same proportion to the whole sum that their land does to the whole block.

4. All owners to be free to dig Gold on their own land, without payment to Government, but not to permit other persons whether Native or English, to dig without a license.

5. The Government guarantees protection to all classes of persons ; in consideration of which, a License Fee will be required from all diggers, not being owners of the land.

6. The Native owners undertake to assist the Government as much as possible by reporting all persons who are found digging without a license.

7. The Government to be at liberty to issue Licenses immediately, but the payments to be reckoned from the 1st December, 1852 ; the first payment to be made on the 31st of March, 1853, and quarterly afterwards.

8. The property of the Land to remain with the Native owners ; and their villages and cultivations to be protected as much as possible.

9. If any of the tribes of the Peninsula decline this proposal, their land shall not be intruded upon, till they consent.

(Signed)

R. H. WYNYARD,
Lieutenant-Governor.

TE HORETA, KITAHI, HOHEPA PARAONE,
ERUERA TAHURANGI TARA, HETA RIKI-
WARE, PARAWERA, WIREMU MAIHI MO-
KONGOHI, ERUERA NGAHUE, NGAPUKA
HOPEKAU, HOPIHA ARAMU, WIREMU
PATENE PUHATA, WIREMU OKA, WIREMU
HOETE, ARAMA KARAKA, TE KENE, RA-
WIRI TAKURAU, IRAI TAHROKU, WIREMU
KEPA, ONE MATUA, WIREMU KINGI,
TAURUA, PITA, TA NUI, HAUAURU, RA-
NUIHORO, MEREANA, WIREMU HOPIHANA,
HERA, HOHUA, HOANI, IHARAIRA, WE-
TERE, RANGI KAWAU, ANARUA, RU-
TUHAU.

G. A. NEW ZEALAND,
WILLIAM MARTIN,
THOS. LANFEAR,

} Witnesses of the Signatures.

Witness to marks and Signatures,

JOHN G. JOHNSON,
Interpreter.

Coromandel Harbour,
November 30th, 1852.

NOTE—The foregoing arrangements include the consent of three tribes, and comprise about six square miles, or 10,000 acres.

Further guarantee in respect of the Natives who have agreed to lease their lands to Government.

In addition to the terms of the agreement or lease drawn up and signed on the 19th November, 1852, I guarantee that a fund shall be created by a tax of Two Shillings on every license, for the purpose of paying (independent of the rent thus agreed upon) and for rewarding the native owners for their faith and confidence in the Government, as well as recompensing them for any damage, annoyance, or inconvenience they may experience from Europeans while digging on their lands.

(Signed)

R. H. WYNYARD,
Lieutenant Governor.

On the 20th of November a meeting was held with the Chiefs of the Patukirikiri tribe. His Excellency the Governor having read the address, the natives were requested to make known their sentiments.

Wiremu Hopihana Te Karore stood up and spoke as follows:—“The commencement of the boundary is at Whangarahi, thence to the land belonging to Paul. On the other side, and joining Paul's, it runs from the Whangarahi creek descending to Paetawa, where that boundary ends. Thence towards the south, the boundary descends a little towards Maungataurihi, and Tongarae, running thence to Te Ranga, and ending at Pukerahui. Thence northward to a place named Matakotaki; it adjoins Mr. Preece's land in a southerly direction, thence to Oturu, and comes out at Te Kurupairanga, descending thence to Waipatukahu, and bounded on the other side by the sea. This consenting is made in the presence of the Governor, of the Bishop, of the Chief Justice, of all the Europeans, of the Chiefs of Ngatipaoa, and before Te Horeta, (Hook-nose) who sits here.

Hook-nose grumbled out “Before yourself! What have I to do with your matters?”

Wiremu Hopihana resumed his speech—

“If the arrangements be properly made to day, they will be binding, and the good result will be felt hereafter. This arrangement is not for the land, but for the protection of the people,—both Natives and Europeans. Let the decision of this meeting be just and good. It is an honourable thing to discuss matters which are intended for the general good; these matters I am speaking of this day. I am thinking that the Governor should make known his sentiments with regard to this kind of new work. I mean the gold. I wait to hear the Governor's speech to day; let the regulations be made known with reference to the maintenance of good

order, and how the natives who reside on the lands near the gold field should act."

Hauauru Te Otatu interrupted the speaker by saying—

"Long speeches, or short speeches, what then? Will the quantity of gold be increased? Talk of the gold being worked: talk of your own little piece of land so that the fat may be quickly eaten and the bones left. (Gold is meant by the fat, and land by the bones.) Food will be abundant in the fruitful seasons, and the supply will be extended to years of dearth. Speak for yourself and say how much you want; you must adjust these things. It is you who have to reap the harvest."

Te Otatu addressing the old chieftainess of the Patukirikiri tribe, said:—"Make haste and give utterance to your thoughts ere you die."

Pita, son of Te Tawaroa rose and said—"O Governor, hearken. We consent to the gold of the land being given up, but the land itself is to be retained by us. The gold alone is to be given up to the Governor. Is it not so? (said he addressing the tribe). Are you willing to give up the gold to the Governor?"

The whole of the people answered "Yes."

"Shall we keep the lands for ourselves and our children?"

The whole of the tribe answered—"Yes."

Some inquiry being made with regard to the formation of a township, His Excellency observed, should it be found necessary to form a settlement for strangers, that the owners of the land should then be consulted.

The old Chieftainess of the Patukirikiri tribe, Taurua Te Tawaroa, now rose and said—with much energy,—

"All I am agreeable to, is, that the gold should be worked. The land will not be given up to you. The gold only will be given up. You have already heard that you are to have the gold—but the land is for myself. Do you hearken; one month—one hundred pounds; one month, one hundred pounds, for my claim, for mine only."

The Chief Otatu called out—"Go on old woman, be strong to ask for your rights, you have two hundred pounds already, you will get three hundred and four hundred presently; the Europeans have surely acceded to your demands, for they are all laughing at you."

The gestures of this little old woman excited so much merriment that we were obliged to desist from business for a time, and when the laughter had somewhat subsided, with much gravity, she renewed her attack—leaning upon her staff, she said—"O Governor! One month—one hundred pounds; for my claim only. This will be my call for ever and ever, amen, and ever after."

At the conclusion of the speeches, the natives came forward and signed the agreement.

On Saturday, the 20th of November, the Chiefs of the Ngatitamatera, Taraia and Moananui, came to see his Excellency the Lieutenant Governor. The Address was read to them, and they were encouraged to give their opinion.

Taraia expressed a wish to know the terms of the agreement, which was accordingly read to him. The first clause referring to Mochau and Kauwaeranga appeared to create much uneasiness in their minds: but on being told that the clause in question did not affect their right to the lands, and that their claims would not be interfered with, even to search after gold without their sanction, they seemed to be satisfied. They signified their approval with reference to the other clauses in the agreement.

Taraia said—that he should wait for the people to assemble when he should know more fully the arrangements respecting Tokatea and Waiau. At present, he said, he was not disposed to open up his lands, and, that should gold be found on land belonging to him, he would talk to the Governor about it, and have a meeting at his own settlement, which would afford the Ngatimaru an opportunity of being present, as that tribe had claims conjointly with himself.

On Monday, the 22nd of November, the tribes Ngatitamatera and Te Matewaru made their appearance at Patapata, to talk about the gold of Tokatea.

The Lieutenant Governor's address was read to these people, and subsequently the agreement was signed by the Ngatipaoa, Ngatiwhanaunga, and Patukirikiri tribes.

Paul, the Chief of Te Matewara, was the first speaker, he said—"These speeches of yours are correct, and some are not, there is a mixture. There should be no mixture in our thoughts at this time. I will look to Waiau and observe the result of its working. It will be a good regulation to pay monthly. I do not approve of your Agreement, that rests with the parties who signed it. I will enter into another agreement. I am averse to the length of time proposed for the payment. I am not willing that other people should interfere in what concerns me alone; whatever payment I am to receive, I wish it to be placed on the palm of my own hand, that I may see it for myself, whether it be great or small. I am willing to enter into arrangements for the portion that belongs to us, but I will not accede to your present agreement.

Paul, addressing the Ngatipaoa and Ngatiwhaunga said—"I am reflecting upon you by these remarks."

They replied,—“No, speak on ; we approve of your remarks, and if you carry your point, we will come under the same agreement.”

His Excellency told Paul that the Agreement would not affect him until he had signed it ; that the natives must act for themselves, and that the owners of the soil were at liberty to arrange or not, as the case might be.

Hoani Ngamu, a chief of Te Matewaru, now rose and remarked as follows:—“We are thinking of the contents of this paper which have been read to us. Let your minds be clear with regard to Moehau and Kauwaeranga ; let those names be struck out. Chew up the gold of the land that has been given up ; let the hands of the Europeans be there. The Governor is to stand by the natives, this is just. It is said that the Governor will be a wall of defence ; we are much pleased with this. Let that sentence be deemed sacred.”

Paul also remarked—“Let the gold be taken to England ; but let the authority of the land remain with us. We do not know the Queen, but the Governor we do know, for we see him. We are greatly pleased to find that the Governor will stand by the natives. Let not the Governor's bodily presence be with us, while his heart is with the white people ; rather let his body and his spirit lean with us. As regards the white people, they are already under his protection. The Europeans are pleased with the Governor ; we give our assent to this. We say yes, this is good. We have nothing further to say, our sentiments are contained in our letter.”

His Excellency said—he would consent to Moehau and Kauwaeranga being left out, but that merely permission to search for gold was intended by the insertion of these names, and that the titles to the lands would in no way be interfered with.

These remarks of his Excellency were received with much applause.

Hoani Ngamu said—“It is pleasant to look upon the lands that were given up to the Government when our consent has been obtained. If Hook-Nose's arrangements work well, we will come under it by and bye ; at present, however, we will merely look on.”

William Jowett said—“We accede to this agreement, because the eighth clause is good.”

Hoani Ngamu addressing Hoete said—“Let not your hearts be dark with regard to what we have been saying.”

Paul said—“I should consent to the gold of my land being

worked, but the amount of payment is not satisfactory. Another thing I fear is, that the number of Europeans who may come, will take my pigs perhaps; my plantations will perhaps be plundered; my garments taken, and I (meaning his people) will be ill used or destroyed."

His Excellency in reply said—that he came to offer his protection to the natives, and that he would also protect their property, which might otherwise suffer from the strangers who may come to New Zealand.

After Paul's party had concluded their speeches. Te Taniwha rose to welcome the chief Taraia. Hook-nose on this occasion displayed an old cocked hat, and held in his hand his *patupounamu* (this green stone Mere is significantly termed "The fire of the gods,") he spoke as follows:—

"Welcome, my son! Welcome! Welcome!

"Welcome, welcome, to the shores that received the footprints of your fathers!

"I sigh over thee my country! and weep over the habitations of my fathers, for the fog is covering the summits of the mountains of Hauraki!"

SONG OF TE TANIWHA.

Lo on the distant waters sweeps along
 Poroa's* lengthy prow. O that he would
 Hasten to the shore, and by his kindly converse
 Move the load that weighs my spirit down.
 This dread suspense!—methinks each flowing tide
 Will bring him safe to land:—how vain are all my wishes!
 They look upon me and conjecture all is well.
 Nor know the pangs that rend in twain my heart.
 While ever and anon I gaze in silence
 On passing clouds that gild the evening sky.
 Day after day rolls on, and night succeeds
 Nor day, nor night can bring relief,
 Till he returns.

"Welcome, welcome, hither my younger brother, my son! Come, salute me with your nose—the mode of salutation of our ancient sires, who rubbed noses, and thus became united in purpose. I have nothing, O son, to offer you, but fern root, I am sitting in poverty. But my son, the toros (a berry) upon the mountains are becoming fruitful. It is well, it is well; it is the albatross seeking food merely, (meaning that the land would be

* Poroa is here meant for Taraia. The song is very complimentary to that old warrior chieftain, and it would appear that Hook-nose was anxious to conciliate Taraia owing to some previous quarrel.

held. the gold only would be taken by the Europeans, after which, they would like the Albatross, visit some other region in quest of more 'kai'—gold.) Talk to me my pet child, come with your speeches, even words of import placed in the basket by our ancestors, (he supposes Taraia to be the receptacle of much wisdom ; it may also mean that Hook-nose was consulted in matters of importance by Taraia's father in former times, and there appears no reason why he should not now be in Taraia's confidence). They are in reserve my son, let them be opened up. Come and see the cutting up of this fish (that is, be an eye witness of our arrangements as regards this gold question.) Welcome, welcome."

When Te Taniwha sat down, Taraia, in a most energetic strain, replied—

"Call me, call me, my father. I come, I come, to view the great things left to us by our ancestors, (great things mean land, &c.) Call on me, my father. Lo, I come to witness the treasures you have called into life ; you have spread them out ; but my father, where, where, is your courtesy ? Where is your respect ? (This may also mean where is the payment, Taraia's share of it). He is calling for it, but it shall not be so, no, it shall not. (Meaning that the Europeans had named Kauwaeranga and other places, but he would oppose the search after gold in those districts). If you leap upon my lands, I will stretch out my hand (i. e., I will demand payment). I have nourished the land, the land is so dearly won by my own nerve. And this is what I am looking at ;—cut off the head, cut off the tail, and leave your own small piece in the centre, (i. e., strike out Moehau, strike out Kauwaeranga, but do as you like with your own small claim at Coromandel). I have no speech to make ; children cannot make speeches. With you is wisdom ; with you are the sayings of our sires who have gone to the world of night, and you only of our fathers live. I come hither to look about me, and to hear only ; not to act. I came to witness the decision about the land. Let your hands be extended to the Europeans. I will not suffer the fat of my land to be cut up by this man or that man. Call out that it may be noised abroad ! Let it go no farther ;—(i. e., do not extend the boundary.) Be just—if there be the slightest encroachment, my eyes will gaze after you, (that is, if you interfere with my claims, I will oppose your proceedings, I will watch you narrowly.) Meddle not with that which belongs to another—let it lie. How thoughtless of thee to send this man adrift upon the sea ! (Taraia refers to himself, he not being present when the Agreement was signed). Has the fame of this act reached the people ? You should have reflected, and if your heart is bent upon

giving up your homes, do so, but do it openly. Call to the people; call that they may see this evil. Call the people of Taupo, of Rotorua, of Waikato, and other places. Call the tribes, that they may assemble; that they may look upon us sent adrift on the sea in a canoe made of reeds. Since that is the kind of food (money) we are sick to obtain, since that is the kind of food we covet, and what our hearts are bent upon obtaining,—assemble the people, that they may see the island taken from them, and let each man receive his share, namely, a penny.”

Te Kenepo, one of the Ngatitamatera Chiefs, rose and said:—

“We are going about, we are going about to look after the things that our ancestors left with us, (lands) because they are held by the hands of strangers. (Europeans). My father, my elder brothers, let your doings be just; be upright, and keep to your own small patch. Let it be in the ridge that lies before us yonder. (i. e., I do not dispute your right to the valley of Waiau, but the ridge that divides Waiau from Manaia belongs to us.) Men may say that they will take it, but it shall not be: no. And now my father, keep to your own, that will be wise and proper, let it end at its own boundary.” (Referring to the extent of land named in the Agreement.)

Te Tapiwha replied—“Ah! who is so reckless as to commit an act of this kind? It is right that we should each keep to our own rivers.”

Te Otatu rose and said—

“A short time ago we heard of the gold being dug. But what of this? It is our own evil work which has brought desolation and misery upon the land. Our ancestors swept away the people from this place and that place, and this river and that river became desolate. The people were not driven away by the Europeans, but by ourselves. Koti, Kawa, and Rairahi, embarked on board a canoe, and sailed to Hawaiki (the original country of the New Zealanders). After this came the wars of Ngapuhi; by our own strength we repelled them, and when we killed Pomare, Poi Hakenene, and Rangitukei, then, and not till then, did we consider, that Hauraki had become our home. Only a small piece has been given up, and it is proclaimed that all the land is gone. Let it go. The land yields its fruit, and enjoys peace. It is well that this and that man should receive a share of the profits. Let it be taken monthly, that the people may see the amount. I have said sufficient; let the people of this and that place talk over their own matters and arrange them.”

Irai, one of the Ngatipaoa Chiefs, said to Taraia—“Welcome to the land. We have nothing to say; we come to look about us.”

Taraia remarked—"I have come for the same purpose."

Te Olatu said—"Let the gold be given to the Europeans. Our ancestors saw it not. Is it like fern-root, that it can be seen? With my ko I can dig fern-root, I can break it and ascertain its quality, but this kind of thing is not as large as a sand fly. My treasure is the green stone. This is not the first time that these things have been said."

Hook-nose observed—"If the lands were mine, a hundred implements would soon be at work. I am wishful that millions of Europeans should come hither; the only trouble I feel is, that there is not room for them, they would be much crowded in this place."

Taraia replied—"They will not allow you to have powder and guns to shoot birds, and yet you have given up the land to them. How great is your folly!"

"Why," said Irai, "should the head be cut off, and the legs be cut off; is the trunk to lie dishonoured?" (Meaning that Coromandel Harbour was not large enough, that Cape Colville and other districts should be thrown in.)

Taraia replied—"I will wait and see how this works: if it works well, I will stretch out my hand." (I will give my lands to be worked, and thereby secure some payment for myself and people.)

After these discussions the natives had some conversation among themselves, with regard to the boundaries of their lands, and then dispersed to their various settlements.

KO NGĀ KORERO O TE HUI KI PATAPATA, I WĀIAU.

Ko te Kawana, ko te Pihopa, ko te Matenga te Tino kai-whakawa, me era atu rangatira Pakeha i reira.

No te huihuinga mai o ngā tangata Maori, ka tu atu a te Kawana, ka whakapuakina atu e ia enei kupu:—

TE KORERO O TE KAWANA KI NGĀ TANGATA MAORI.

E ho ma, e ngā Rangatira o Kauraki,

I ngā ra kua pahure ake nei ka tae mai au ki tenei kainga he mea hoki kua rongo au kua kitea te koura o enei wahi. I tēra taenga mai oku kihai i taea te tatari te huihuinga o ngā tumuaki o tenei moana; ko tenei, ka tae mai ano ahau kia whakaritea he tikanga mo tenei mea, kia ahei ai taku tiaki i a koutou, kia mau ai hoki te pai ki ngā tangata katoa;—e mahara au hoki au, ko te ekenga mai pea tenei o ngā mano tini tangata, inahoki a Karaponia a Poi Hakene.

Ko taku i haere mai ai he tauarai i a koutou ki te mana o te Kawanatanga; a, mei kitea te koura ki te whenua o ngā Pakeha, ko taku tikanga ano tenei, he tiaki i a koutou, he pare ke i ngā he e takoto ngaro mai nei i roto i ngā marutauhou, tauhou ki a koutou, ki au katoa ano hoki, a, he whakamau taku i o koutou whenua, me ngā taonga, i raro i te araitanga o ngā pakau o te Kuini.

Ua puta ki tawhiti enei rongo koura, ka re ia mai e te tini; otiia, tenei ano te mana o te Kuini hei pehi mo te he, tenei ano ngā ritenga hei pupuri i te kino o ngā iwi tauhou, ki te mea, ka whakaa tia e koutou.

Kahore atu aku tikanga, koia ano enei; ko ngā tohu koa anei o te pono o taku, ko o koutou hoa aroha e tu nei, ko te Pihopa, ko te Kai-whakawa Nui, ko to koutou Mihinere tuturu. Na, ka tu atu au ki te whakarongo i ngā kupu ka whakapuakina i o koutou mangai, ki te whakahoki hoki i o koutou pātai, ki te whakaatu atu i ngā tikanga pai o te Kawanatanga, no te mea, ko au te Upoko;—waihoki, he whakaatu taku ki a koutou, ka tia kina pātia ngā iwi katoa e noho ana i raro i te Kara o Piritene i Niu Tīreni nei, a, i ngā wahi katoa e tarawa ai tenei Tohu.

He pai ano te kitenga koura,—he pai ki ngā iwi katoa o tenei whenua, ki te mea, ka whakatakotoria etahi ritenga tika, ki

te mea hoki, ka wkakahoa tetahi, ki tetahi, otira, ki te mea ka poanau nga whakaaro ki te mea, ka rere ke nga tikanga, ki te mea, ka tupato tetahi i tetahi, a, ka kukume ke nga whakaaro o te ngakau, ko reira tupu ai te he ki tenei whenua ataahua, humarie, a, ko te hiku o aua kino kihai rawa i matauria i tenei wa."

Muri iho o te korerotanga o enei tikanga, ka ki atu a te Kawana, kia korerotia mai nga whakaaro o nga rangatira Maori.

Ko Te Taniwha, te rangatira o Ngatiwhanaunga te tuatahi o nga kai korero, whakaae ana hoki te katoa mana te timatanga ka tu tera, a, ka ki ake—

"Ekore ta taua tenei;—he pa—i, he pai! Ko nga mauri enei o te pai, ko Kawana, ko Pihopa, ko Te Matenga. Whakaae ake e mea ma, ki o koutou matua. Kei pouri koutou, e te whanau!—he pa,—i, he pai anake ano. Tu rawa mai nga korero o te Atua te whenua o te pai. E Kawana, e Pihopa, e Te Matenga, kei a koe te tikanga."

No te nohoanga iho o Te Taniwha ka tu a Hohepa Paraone, kai whaka ko o Manaia, mea ake ana:—

"Ko to ma ou whakaaro i mua, kahore he mea e raruraru ai to matou motu. Ka whakaaro, ko teaha ra, ko teaha ra, no te kitenga o te koura ka mohio matou, ko te take pea tenei o te raruraru. Ka rangona kua kitea ki te whenua a Paora ka kino ma ou. Muri iho ka kitea ki Waiau. I tika te haerenga ki to matou wahi rapu ai, ehara i te haere pokanoa. I kawea mai ki a Kitahi; erua nga karere o tera, ka tae mai au, titiro ana au ki nga koura o Waiau. I tika i pai te rapunga o nga koura o Waiau, ka ki au, kia tae mai te Kawana ka tika. Kahore he mea kia waiho te koura, kia huna ki roto ki te whenua. Ko te tikanga tenei o te Kawana, ko te koura ka tangohia, ko te oneone ka waiho. Ko te tikanga kino tenei, ko te koura, ko te whenua. Kua rongo ki te tini, no reira i tupato ai. Ko Waiau anake ka tukua kia mahia. Ka titiro ki te pai, katahi ka tukua ara atu wahi. Ka kitea, e matou te he i roto i te mahinga o Waiau, kahore era atu wahi e tukua. I haere te Pakeha ki au, ki Manaia, ka takahia tenei tikanga ka mea ahau kia hoki mai, amuamu ana nga Pakeha ki au. Kua takoto to matou tikanga. Tenei ano nga mea ekore matou e pai, ko te haere pokanoa o te Pakeha, engari kia haere marire ki te korero i te tangata o te kainga, ahakoa koura iti ahakoa nui. Ki te mea, ka pai a te Kawana ki enei tikanga, ka tukua te koura kia mahia; ma te Pakeha e homai ki te tangata o te whenua, tetahi wahi, mo te koura."

Ka ohoake a Te Taniwha i te moe, ka mea—

"Ae, mahia te koura." Korero ana ano a Hohepa Paraone mea ake ana:—

“Kaua nga Pakeha e huia mai, ko te koura, ko au; ki te penui, ka kino. Ko te koura anake, e pai ana kia tangohia. Me he hunga mohio matou ki te kerī koura, ka kaiponuhia mo matou ano; ko te Pakeha ia, e mohio ana maratou e mahi. Ki te tika nga whakaritenga o te Kawana ma matou e tuku, ki te he, nga whakaritenga, ekore e tukua. E Pihopa raua ko Te Matenga,—ki te tika ta koutou, kei i a matou te he. Ehara matou i te kuri, ka titiro ki te tika, ki te he. Ko to matou whakaritenga, mo o matou wahi anake. Ko tenei tangata ki tona wahi, ekore e tukua te tangata kia whakakuwaretia ta matou.”

Mea atu ana a ie Kawana i konei,—“Ko kouton ka tiakina e ahau, ko o koutou taonga ano hoki.”

Ki ake ana a Hauauru Te Otau tetahi o nga rangatira o Ngatipaoa:—“Ko te poka ka tuwhera. He taiepa a te Kawana. Ko te hahunga o tenei hanga me tiki ki o tatou tupuna, he aruhe tana e kerī ai a, koia nei ana ta tatou. Ko tena mea e kitea wai-ruatia na, heaha mawhai? Kia ia atu tena. Kowai te mohio ki te whawhati i tenei tu roi, ekore au e manawapa ki tenei kai. Kia kotahi te komititanga; no te tutua te whenua, kia mau ano ki a ia. Ki te whakahengia ta te tangata, i mua, he taua te tukunga mai, he pa horo. Me tuku atu enei mea ki te Pakeha. Ko enei kupu me whiu ki te toka moana totohu ai.”

“E Kawana ma! Meaha nga Parau a nga Pakeha, ka mahue ki waenga, ka whati nei hoki?”

Mea atu ana a te Kawana—“Kei i a ratou ano era.”

Ka oho te katoa e pae ra, ka ki ake,—“E! ko nga mea era i paingia e maton, hua noa, ka riro mai era.”

Korero ake ana a Wiremu Hoete tetahi o nga rangatira o Ngatipaoa:—“Mo nga wahi katoa tenei korero. Ekore a te Kawana e kite i te tangata e haere ana ki te hahau koura, ka kitea te koura, me kawea atu ki a te Kawana kia whakaritea e ia. Kia rua nga iwi hei mahi mo tenei whenua, ko Ingarangi, ko Niu Tireni. Ma te Kawana e taiepa era atu wahi. Ko to matou wahi me tuku atu. Ko to matou wehi tenei kei uru mai nga iwi ke o tawahi. Ko re timatanga tenei mo nga whenua katoa. Ko taku korero i tenei ra, ehara i te mea ki te whenua o tera, mo to matou anake ano, ekore hoki e tika kia poka matou ki ta te tangata Engari, whakaaetia enei tikanga.”

Ka mea atu a te Kawana:—“Ko nga tangata katoa e haere mai ana ki enei motu ka mana i a ratou nga ture o Ingarangi. Na, me whakakotahi te Kawanatanga me nga iwi Maori kia haere pai ai nga tikanga.”

Na Patene Puhata tetahi o nga rangatira o Ngatipaoa enei kupu:—“E raruraru ana te ngakau ki nga whakaaro maha.”

Ka mea ake a Te Matenga te kai whakawa nui,—“Ae e raruraru ana ; he tokomaha no nga kai korero, engari me whiriwhiri etahi tangata i roto i a koutou me haere ki te kaipuke o Pihopa korororero ai ki nga tikanga.”

Ka mea ano a Patene Puhata :—

“He mea raruraru te wahi whenua i tukua ki a koutou i mua ; ka wahia nga mea ki nga Pakeha o mua. Me whakapuaki atu kia rongoi ai a Kawana, me tuku atu te wahi i a Piri Moa, e tu nei ia.”

Mea atu ana e te Kawana :—

“Me tohutohu nga wahi e tukua ana kia mahia. Ki te mea, e pai ana koutou kia keriri nga Pakeha, ekore e tukua noatia te tangata ki runga ki te whenua, engari me whai pukapuka whakaae, me tuhituhi te ingoa o tetahi o nga Apiha o te Kawanatanga, me tuhituhi hoki te ingoa o tetahi o nga rangatira Maori.”

Mea ake ana a Puhata :—“Ma Kitahi e tohutohu nga rohe ; ko Waiau te wahi ka tukua.”

Ka whakatika ano a Hohepa Paraone kai whakaako o Maniaia, ka mea :—“Me whakapuaki te tikanga o nga utu i konei ki te aroaro o te katoa.”

Meinga atu ana e te Kawana :—“No te mea e raruraru ana nga whakaaro o nga tangata ki te whiriwhiri i etahi o ratou hei kai whakarite mo nga tikanga, he mea pai kia waiho mo te aonga ake o te ra. Mo te ahiahi ka tuhituhi i etahi tikanga, a, mo apopo ka panui kia rongoi ai nga tangata katoa.”

Whakaae ana te whakaminenga, ki enei kupu hoki ana nga tangata ki nga nohoanga.

No te aonga ake o te ra ka whakamine wai ano nga tangata, a, ka whakariteritea nga tikanga, muringa iho ka tuhia nga ingoa ki te pukapuka whakaae mo te keringa o te koura. Ko taua Pukapuka tenei.

KO TE WHAKARITENGA O TE KAWANATANGA RATOU KO
NGA IWI MAORI MO TE MAHINGA O TE KOURA
I HAURAKI, MO NGA TAU ETORU.

1. Kia kotahi auo Ture ka whakatakotoria nei mo nga tangata katoa, e rapu ana, e keriri ana i te koura i Moehau a Kauwaeranga atu.

2. E wakaae ana te Kawanatanga kia utua atu ki nga tangata Maori, enei moni, mo te keringa o te koura i roto i te tau mo te wahi kua oti nei te whakahua mo te hunga keriri e hoki iho aua i te rau e 500, e ono rau pauna. £600 mo nga rau erima pa noa ki te mano kotahi, (1000). Ka iwa rau pauna mo te 1000 pa noa

ki te 1500. Kotahi mano ma rua rau pauna £1200. Mo te 1500 pa noa ki te 200 kiakotahi mauo ma rima rau pauna. £1500 a penei tonu atu.

3. Me tuhituhi nga whenua o nga tangata na ratou ana wahi, me ata tohuohu hoki nga kaha o taua whenua ki te Kawanatanga. Me ata whakarite nga moni. Mo nga wahi e iti ana, e rahi aua, i te utunga ai.

4. Ko te tangata nana te oneone, me keriri noa te koura ki tana wahi e kore rawa utu ki te Kawanatanga, otiia kaha e whakaaetia etahi atu kia keriri ahakoa Pakeha ahakoa tangata Maori.

5. Me tiaki e te Kawana nga tangata katoa e mea ana ki te keriri me whai ritenga ano ia, aua tangata katoa e pa ana ki te keriri haunga hoki. nga tangata o nga whenua, ekore ratou e utu.

6. E whakaae ana nga tangata Maori, kia whakahoa tahi ki te Kawanatanga ki te whakaatu atu i te hunga e keriri noa aua.

7. Me hoatu e te Kawanatanga te, pukapuka whakaae inaianei ki te hunga keriri otiia me timata te utu i te tahi o nga ra o Tihema, 1852, te tuatahi o nga utunga ki te 30 o nga ra o Maebe, 1853. A toru noa marama, ka utua ano.

8. Ka mau nga whenua ki nga tangata Maori me tiaki hoki o ratou kainga me nga ngakinga katoa.

9. Kitemea kahore e whakaaetia enei tikanga e etahi o nga hapu e noho aua i roto i enei kaha, ka oti te whakaatu, ekore o ratou whenua, e ahatia, a kia whakaaetia ra ano e ratou.

(Signed)

R. H. WYNYARD,

Lieutenant-Governor.

TE HORETA, KIRAHU, HOHEPA PARONE, ERUFFA
TAHURANGI TARA, HEIA RIKIWARU, PARAWERA,
WIREMU MAIHI MOKONGOHI, ERUERA NGAHU,
NGAPUKA HOPEKAU, HOPIHA ARAMU, WIREMU
PATENE PUHATA, WIREMU OKA, WIREMU HOETE,
ARAMA KARAKA, TE KENE, RAWIRI TAKURAU, IRA
TAHEOKU, WIREMU KEPA, ONE MATUA, WIREMU
KINGI TAURUA, PITA, TA NUI, HAUAURU, RA-
NGIHORO, MEREANA, WIREMU HOPIHANA, HERA,
HOHUA, HOANI, IHARAIRA, WETERE, RANGI
KAWAU, ANARUA, RUTUHAU.

G. A. NEW ZEALAND,

WILLIAM MARTIN,

THOS. LANFIER,

{ Kai titiro i te tuhinga o nga ingoa.

Kai titiro i nga ingoa me nga tohu i tuhia.

JOHN G. JOHNSON,—Kai Whakamaori.

Waiau, Nohema 30, 1852.

KUPU WHAKAATU,—E toru nga Hapu i roto i tenei whakaaetanga; ko te nui o te wahi kua tukua mai 16 maero haere nui, haera roa, ko nga eka o roto 10,000.

Ko tetahi atu Whakaaetanga utu ki nga Tangata Maori i tuku nei ki te Kawanatanga nga whenua no te ritenga a Tau.

Na he mea apiti atu tenei ki nga ritenga i whakaaetia ki te 19 o nga ra o Nohema, 1852. Na, ka whakaae ahau kia waiho nga hereni e rua i roto i te utu o te pukapuka tuku o te kai keri koura, hei kohikohinga moni mo nga utu i whakaritea mo nga tangata Maori, he whakaranea hoki mo nga utu ki nga tangata Maori i whakaaro tika ki a te Kawanatanga kia utua marumetia hoki a ratou mea e kino i nga Pakeha e keriana ki runga ki o ratou whenua.

No te 20 o nga ra o Nohema ka huihui mai nga ranatira o te Patukirikiri. No te mutunga o te korero o te Kawana, ka tatari ia ka whakapukakina a ratou kupu.

Tu ana a Wiremu Hopihana Te Karore, ka mea:—

“Ko e kupu tenei ki a te Kawana. Kei te awa o Whangarahi te rohe tae noa ki te kaha, ki to Paora ma, ka timata i te awa o Whangarahi, te hekenga, kei Paetawa, ke nawe i reira. Ka haere waka te taha ki te Tonga, ka heke i raro iho o Maungataurihi, Tongarae, haere tonu, te Ranga kei Pukerahui te mutunga mai. Ka haere iho whaka te taha ki raro, kei Matakotaki te putanga iho. Ka wahia i runga i to Te Piihi te taha ki te Tonga, a Oturu, ka puta ki Te Kurupoirangi, ka heke ki Waipatukahu; kei te moana te mutunga; ko tona mutunga kei te moana.

“Ko tenei whakaaetanga i whakaaetia ki te aroaro o te Kawana, o te Pihopa, o Te Matenga, o nga Pakeha katoa, o nga Rangatira o Ngatipaoa, o Te Horeta e noho n i.”

Ano ko Te Horeta he mea ngunguru atu—“Ki a koe anake ano! Heaha mawai tau mea?”

Ka korero ano a Wi Hopihana ka mea:—

“Ki te he tenei whakaritenga komiti, ka he ano akuanei; ki te rite ano, ka rite amua atu. E ara tenei whakaritenga i te mea mo te whenua, otira, mo te tikanga mo nga tangata, mo nga Pakeha ano hoki kia tika ai. Kia tika, kia pai hoki te mutunga o tenei komiti. Ko taku tenei ka korero au i tenei ra, he mea whakahonore tenei, te korero i nga tikanga pai mo te whenua, a, kia puta enei tikanga ki tera wahi, ki tera wahi o tenei whenua. Otira, e mahara ana au ma te Kawana te kupu e korero mai mo tenei mahi hou ara, mo te koura. Kia rongo au i ta te Kawana korero i tenei ra; engari, whakina mai nga tikanga mo te ata noho;—mo nga tangata ano hoki e noho ana i runga i te whenua.”

Pokaia ana e Hauauru Te Otatu, ka mea:—“Roa te korero, poto te korero, heaha, ka hua te Koura? Korerotia te keringa,—

korerotia tau wahi nohinohi kia rangona ai, kia we te kainga nga matu, takoto ana te whenua. Ka hukea, kai iho;—tangi mai ana he tau pua tangi he tau raki. Mea ake koutou—e mea, e mea, he whakatika ma koutou. Ma koutou te mara e hauhake.”

Karanga atu ana a Te Otatu ki a Taurua Te Tawaroa, te wahine rangatira o te Patukirikiri,—“Hohoro te whaki au kei mate koe.”

No konei, ka whakatika a Pita tama a Taurua Te Tawaroa, ka mea—“E te Kawana, whakarongo mai. E whakaae ana matou ki te moni kia mahia; ko te whenua me waiho mai ki a matou. Ko te moni anake ki a Te Kawana. Nei ianei e mea ma,”—i korero atu a Pita ki nga tangata o Whangarahi—“Nei ianei e pai ana koutou kia tukua te Koura o te whenua ki a Kawana?” Ka oho katoa ake nga tangata,—“Ae.”

“Ko te whenua me waiho mo tatou, mo o tatou tamariki,—ne?”

Ka mea ake nga tangata katoa,—“Ae.”

No konei, ka mea atu nga tangata ki a te Kawana, kohea he nohoanga hei taone mo nga Pakeha. Meinga atu ana e te Kawana, ki te mea e whakaaroa ana he wahi e noho ai te Pakeha, ko reira ano korero ai ki nga tangata o ia wahi.

Ka whakatika ki runga a Taurua Te Tawaroa te rangatira wahine o te Patukirikiri, i a ia hoki te mutunga, pupuri ana i te toko, nui te reo, ki ana:—

“Heoti ano taku i pai ai ko te Koura kia mahia. Ekore e tukua te whenua ki a koe. Ko te Koura anake ka tukua. Kua rongohoki koutou, ko te koura ki a koutou; ko te whenua ki au. Whakarongo mai koe,—kotahi marama,—kotahi rau pauna; mo *taku anake*;—mo taku rua anahe ano. Kotahi marama, kotahi rau pauna,—mo taku anahe ano.” Karanga atu ana a Te Otatu ma,—“Tena e Kui, tena, kia kaha, ka rua ana rau; me ake ka toru, ka wha rau; kua whakaaetia mai tau e kui, e kata mai ra nga Pakeha.” Ti ana maua katoa ki te kata ki te rawe o Te Tawaroa, e kaina atu ana e akina, mai ana; ka haere ke paitiiti, to maua ngongoro, ka mea ano tera:—

“E te Kawana! Kotahi Marama, Kotahi Rau Pauna,—mo *taku* rua anake ano. Ko taku karanga tenei,—ake, ake, ake, amene, tonu atu.”

No te mutunga o enei korero ka pa nga tangata ki te tuhi-tuhi.

I te Hatirei i te 20 o Nohema ka tae mai nga rangatira o Ngatitamatera a Taraia rao ko Te Moananui. Korerotia ana te pukapuka o Kawana ki a raua, ui atu ana a te Kawana ki o ratou whakaaro.

Ka mea a Taraia kia korerotia te pukapuka whakarite mo nga koura o Waiau. Korerotia ana i konei. Oho rere te mauri o te hunga nei i te korerotanga ai o te upoko tuatahi e whakahua tanga nei ki Moehau, ki Kauwaeranga. Meinga atu ana kia raua he ingoa noa era, i hapaingakautia mo te wa e kitea ai te Koura ki era wahi, ehara i te kupu mo te whenua, mo nga koura kau, mo te keringa, ko te whenua, ka mau i a raua. Marire ana a Taraia i konei, whakapai ana ki etahi o nga tikanga o te pukapuka.

I mea a Taraia me tatari e ia ki te huihuinga o nga tangata, kia ata matau ai ia ki nga whakaritenga mo Tokatea, mo Waiau. Ko tenei, ekore ano raua e whakaae kia wakapuaetia etahi atu wahi. Ki te mea, ka kitea te koura ki o raua whenua i nga wa e takoto ake nei, ko reira ano raua whakaae ai kia keria, me korero ki a Kawana, me huihui ki te kainga o Taraia me whakauru a Ngatimaru ki ta Ngatitamatera, no te mea i uru tahi era iwi ki Moehau me ra atu whenua. Ko ia, ko Taraia kihai i whakaae kia rapua e te tangata nga koura o ana wahi.

No te Manei, i te 22 o Nohema ka hapainga mai a Ngatitamatera, a Te Matewaru kite korero mo nga koura o Tokatea.

Korerotia ana ki te tokomaha nga kupu o te Kawana. Muringa iho, ka panuitia nga korero o te pukapuka i whakaaetia e Ngatipaoa, e Ngatiwhanaunga e Te Patukirikiri.

Ko Paora te rangatira o Te Matewaru te tuatahi o nga kai korero nana enei kupu:—

“E tika ana koa te korero o ta koutou pukapuka. Whakauruuru ana, ko te wahi tika, ko te wahi he. Kahore e tika o te whakauruuru o tatou i konei. Me titiro au ki Waiau ki te ata mahinga o reira. Ko te ritenga pai tenei, me utu a marama. Ekore au e whakaae ki to koutou pukapuka, kei a ia tena, maku ano taku e korero, me pukapuka ke. E kino ano au ki te roa o te wahi he putanga mo nga utu. Na, ekore au e pai kia uru mai te tangata ki to ku, ko te utu mo toku wahi, me homai ki runga ki te paro o taku ringa, kia tirohia iho ki te iti ki te rahi. I iti, maku ano taku. Ekore au e whakaae ki ta koutou; maku ano e wakarite te wahi i a matou.”

Mea atu ana a Paora kia Ngatipaoa, ki a Ngatiwhanaunga,—
“E mea ma, he whakahe taku i ta koutou.” Ki ake ana taua iwi,—“Kahore, korerotia tau koia ano tena, ko te tikanga ano tena, e whai ko te otinga tena o to matou.”

I mea atu a te Kawana ekore e mau ki a ratou te pukapuka i whakaaetia e Ngatipaoa; ki te mea, ka tuhia nga ingoa o Paora ma, a, ka whakaaetia e ratou ano, ko reira mau ai; ki te

kahore a ratou ingoa e taka ki roto, ekore ano e mana taua pukapuka, me whakaae ano e te tangata tana wahi, tana wahi.

Ka whakatika i konei a Hoani Ngamu tetahi o nga rangatira o Te Matewaru. Mea ake ana ia :—

“E whai ana matou ki nga kupu o te pukapuka kua whakarangona nei. Kia marama koutou ki Moehau, ki Kauwaeranga; engari, me whakarere era. Me ngaungau koutou i nga koura o nga wahi kua tukua ki a koutou; ki reira ano nga ringaringa o nga Pakeha. Ka tika te tunga o Kamana ki runga ki nga tangata Maori. E kiia ana, ko te Kawana hei taiepa mo nga tangata, ka pai matou ki tena. Kia tapu tena kupu.”

Ka tu ano a Paora, ka mea ake :—

“Ko te koura o te whenua, tukua ki Ingarangi. Ko te mana o te whenua, ki a matou ekore matou e matau ki a te Kuini; ko te Kawana ia, e kite a atu ana e matou. Pai rawa matou ki a Kawana ka tu ki runga ki nga tangata Maori. Kua Kawana e mea ko tana tinana ki a matou, ko tana wairua ki nga Pakeha; engari ko tona wairua, me tona tinana me whakawhirinaki mai ki runga ki a matou. Haunga te Pakeha, kei a ia tena. E whakapai ana nga Pakeha ki a Kawana, e whakaae ana matou, ae, ka pai ano. Kahore he korero, heoi ano te korero kei to matou pukapuka.”

Panuitia ana i konei te pukapuka o Te Matewaru.

Mea atu ana a te Kawana ka whakarerea e ia nga ingoa o Moehau o Kauwaeranga. I mea, he hapai noa era ingoa, hei rapunga kautanga mo te koura; ko te whenua ia, mau rawa ki nga tangata Maori.

Whakapai katoa nga tangata ki enei tikanga, ki nga kainga ra ka kapea ki waho.

Ki ake ana a Hoani Ngamu :—

“Pai ana te titiro atu ki nga whenua kua whakaaetia tikatia. Ki te haere pai ta Tiwha ma whakaritenga, ko reira riro atu ai etahi wahi; ko tenei, me matakitaki atu.”

Mea ake ana a Wiremu Hoete :—“I pai ai matou ki tenei pukapuka na nga korero i te tuawaru o nga upoko.”

Ki ake ana a Hoani Ngamn, “Kei pouri koe ki o matou e hoatu nei.”

Na Paora enei kupu :—“Ka whakaae ahau kia mahia taku wahi, na nga utu kihai rite. Ko tetahi he tini te Pakeha ki te haere mai, kei aku poaka pea, kei aku mara pea, kei taku pakikau, a, kei au.”

Mea atu ana a te Kawana—Ko te mea tenei i haere mai ai ia ko te tiaka i nga tangata Maori me o ratoa taonga i nga Pakeha haere mai ki Niu Tireni.

No te mutunga o enei korero ka rere a Te Taniwha, he taki i a Taraia; tango te potae Apiha hoia, ko tana mere anake ano ki te ringa, ka karanga atu :—" E pai a—na ! e pai a—na ! He Toroa apu kau !

"Haere mai a tama ! haere mai, haere mai.

"E mihi ana ki te whenu—a, e tangi ana ki te kai—nga, te puka i Hauraki ka tarehu—a !

TE TAU O TE HORETA.

Tera Poroa te rere i waho ra,
Te u ki uta ra kia whakaorahia
Taku mate i raro ra. E taturi atu ana.
Ko te tai whea e huri mai ai ?
Ko runga i au te tirohia mai ra,
Ka taka ko roto nei me he au kume rua,
Whakamau tahi atu te kapua o te rangi.
Ka tu turu ano aku rangi auraki
Ka hara mai ka huri ki taku moenga ia.

"Haere mai e taku teina, haere mai e taku potiki, haere mai ! Homai te i-hu, te ihu o taua tupu—na, kia whakapaki—a, kia tuhono—a ! Tenei te tunu nei i te aruhe, e noho noa aua e tama ! Tenei nga toro, ka hua i u—ta. Korero e taku potiki, homai nga korero, kohia mai ki te putea i takoto ai nga wai korero o a tatou tupuna. Tenei te takoto nei; wetekia mai e taku potiki. Haere mai kia kite i te haehaenga o tenei ika,—haere mai."

No te nohoanga o Te Taniwha ki raro, ka whakatika a Taraia, ki te taki, mea atu ana :

"Karangatia, karangatia, e taku papa; tenei te haere nei, tenei te haere nei, ki nga mea nunui a namata i waiho iho ai e o tatou tupuna. Karangatia e taku papa, koia ra tenei, nau i hora tenei, taonga;—ha—ha—ha—e taku papa. Keihea koa ? Koia tena e karangatia na e ia ; - kahore, kahore. E taku papa, kei tau ano, kei taku, kahore. Peke mai koe ki taku ka toro taku ringa. Na taku uaua taku, atawhaitia iho e ahau. Koia ra tenei e tirohia atu nei ; poroa te pane, poroa te hiku waiho tau iti kia takoto ana."

Kahore he korero. Kahore he korero a tenei hanga a te tamarihi. Kei i a koe ano ; ko nga korero ena i mahue iho o matua haere atu ki te po, ko koe tena, ko te waihotanga o nga matua.

"I haere mai ki te matakitaki ki te whakarongo korero. I haere mai kia kite i te haehaenga o te whenua. Toro atu koe ki te mea o te Pakeha. Ekore te matu o taku e waiho mo tera

tangata, mo tera tangata, e kokoti. Karangatia a, kia rongo!—kati i konei; kia tika, ka neke iti ka whakatau atu aku kanohi. Kei poka ki ta te tangata,—waiho marire.

“Te ai he mahara tukua ana tenei tangata kia tere ki te moana. Keihea koa kia rangona? Te whakaaro koe. Ingakau ano ki te tuku tukua. Hanga ki te moki. Karangatia, karangatia kia kite i te kino karangatia Taupo, karangatia Rotorua, karangatia Waikato, me nga iwi kia kite i to tatou terenga ki te wai. Ko te kai ano tena i mate ai, ko te kai tena i man wapa ai tatou i kohia e te ngakau;—huihuia, kia kite i te rironga o te motu, whakaratohia ki te kapa.”

Na Te Kenepo tetahi o nga rangatira o Ngatitamatera enei taki:—

“Tenei te haere nei, tenei te haere nei, ki nga waihotanga a o tatou tupuna, no te mea kua mau i te ringa tangata hou. E taku papa, e aku tuakana, kia tika te whakahaere, kia tika;—i tona iti ano. Waiho ano i raro i tau wharua; kei eke koeki te kaka e maro mai ra. Ahakoa ki te tangata kia riro i a ia, kahore kahore. Ko teuei, e taku matua, kei tau ano, koia tena, e taku matua, koia tena, ko te tikanga; kati mai i kona!”

Ki ake ana a Te Horeta:—“Kowai te tangata i moehewaki tena? Kei tana awa ano ka tika.”

Whakatika ana a Te Otatu ka mea:—“No naia ake nei ka rongo matou ki te rua ka keria. Na konei i aha ai? Hua atu na to tatou kino i he ai te whenua. No tua iho no nga tupuna, ngaro ana te tangata o tera wahi, o tera wahi, watea kau tenei awa, me tera awa. Kihai i haere te tangata i te Pakeha, engari, na tatou ano. Ko Koti, ko Kawa, ko Te Raihahi, kei runga kei te waka, tau rawa atu i Hawaiki. Tuku iho i muri i te tuarua, ko te kino o Ngapuhi; na te kaha o Pomare, ko Poi Hakene, ko Te Rangitukei katahi ano ka whakaaro he kainga no tatou a Hauraki, Moroitenei te wahi kua riro atu, tenei te karangatia nei kua hora katoa te whenua. Tukua atu. Kei te whenua ona hua, kei te whenua ana rangimarie. E pai ana ra, ka whiwhi tenei tangata, tera tangata, ki tana mea. Tukua a Maramatia kia kite ai nga tangata i te hua o roto. Kati aku, ma te tangata o tera wahi, o tera wahi, e whakaae, e korero ki tana.”

Na Irai tetahi o nga rangatira o Ngatipaoa, enei kupu:—“Kahore he korero, Kahore he korero; i haere tonu mai ki te matakitaki.”

Ano ko Taraia—“Tatou tahi.”

Na Te Otatu tenei—“Tukua te koura kia mahia e te Paheha, ehara i te mea i kitea iho e o tatou matua. He aruhe e kitea? Kati ano taku taonga nui i te pounamu. Tangi taku ko ki te

roi, whatiia iho, ka kite au i te mahunga, ko tena, engari te namu e rahi ana. Ehara i te mea, katahi ano enei kupu ka rangona."

Ki ake ana a Taraia—"E tika ana e taku tuakana."

Mea ake ana a Te Taniwha—"Me he mea, noku te whenua kotahi rau o nga kaheru ki waenga. I pai au kia tini tini Miriona te Pakeha, na te nohoanga kore ahau i pouri ai, i te kiki."

Na Taraia enei kupu—"Kihai ratou i whakaae ki te pu ki te paura kia riro atu hei pupuhi manu, ka ata hohoro te tuku atu i te whenua? E ai au moehewa."

Oho ake ana a Irai—"Heaha i poroa ai te pane me nga wae-wae, takoto tumutumu ana te tinana?"

Ano ko Taraia—"Tenei ra, me matakitaki atu; e ata hanga, ka toro atu taku ringa."

No mui o enei mea, ka korerorero nga tangata Maori ki a ratou ki nga kaha o te whenua, roaroa rawa iho ka huri nga iwi nei, ki o ratou tini kainga.

SOME account of a Feast given to the Native people by His Excellency Colonel Wynyard, on the 24th May, 1851; being the Anniversary of the Birth Day of Her Gracious Majesty, Queen Victoria.

NATIVE FEAST AT AUCKLAND, In 1851.

The stars had ceased to shine, and the light cloud appeared beyond the numerous islets which seem to nestle on the deep blue sea of the Hauraki; and presently emerged, as from his nightly repose, the beautiful bright sun, tinging with his golden rays the slopes of the surrounding hills, and enlivening with his beams, the warm-hearted citizens of Auckland, the metropolis of New Zealand. The extraordinary fineness of the weather gave a stimulus to the arrangements of the 24th of May.

During the forenoon, group after group of natives, passed along the principal streets, attired in habiliments of various colours and dimensions, each desirous to learn from his neighbour, the order of the day. Nor were the loyal native people indifferent in regard to the review of Her Majesty's troops, or the excellent performance of the band of the 58th.

The great attraction of the day, however, was that presented at the Annual Native Feast at Waipapa. Thither, at 2 o'clock, our Maori friends were observed to be repairing by dozens and scores.

Shortly after that hour there was a general rush to the dinner tables, but the card-takers were too vigilant for our hungry visitors; they were consequently obliged to have patience, each lady and gentleman entering the avenue, one by one, and presenting at the same time their respective cards. When the privileged were thus comfortably seated, they looked round on the ticketless crowd, and sung the following lines in honor of His Excellency the Lieut.-Governor.

" Oh Puru thou art firm—
Firm as the mountain rock of Tokatoka
That laughs at all the efforts of its foes.
Ah, would you hasten to the battle field
And try your skill with these?
Know this that Auckland's sons are valiant;
Nor may the sound of war approach her shores.

The people of Rotorua—headed by their Chief Marsh, were evidently very desirous of complimenting the fair sex. Throwing down their knives and forks, they sprang upon the forms, and

danced, and sang in honor of Mrs. Wynyard, and the ladies of Auckland, to these lively strains :—

“ We come to greet you
To greet you and admire your beauteous faces,
Our faces are unlovely ; look not on us,
But let us look on you,
For ye are ever charming, ever fair.”

Marsh having resumed his seat, a deafening peal was heard from another portion of the company, as follows :—

“ Ah me ! why tantalize me so
While the proud mackrel play below ?
Though from my eager grasp ye haste,
I soon shall of your sweetness taste ;
And you my friends, whom now I greet,
The sweeter kumara shall eat.”

The Natives occupying the centre tables appeared not less anxious to display *their* prowess in dancing. Kiore, their leader, threw himself among the plates with a long spear in his hand ; he and others shouting forth,—

“ Eat on—ere long you ’ll want again ;
Eat on—eat every particle,
Nor let a solitary scrap be left
To show that viands ever lined this board.”

During the dance, slice after slice of pudding came tumbling to the ground, the dancers eyeing their comrades, and looking upon the prostrate luxuries with apparent indifference ; it was well understood however, that all was to be collected in blankets and other articles of wearing apparel, which serve as baskets on all such occasions.

After this kindly interchange of feeling, the jocund guests ran off with a long loud shout, leaving their less playful fellows to gather up the fragments. Thus terminated the novel Maori Festival of 1851

He korero mo te Hakari i tukua e Kawana Winiata ki nga tangata Maori i te 24 o mei, 1851, hei whakamaharatanga mo te huringa Tau o tona Rangatira nui o Kuini Wikitoria.

HE HAKIARI MAORI I AKARANA 1851.

Ka mutu te kapokapo o nga whetu o te rangi, puta ana i runga i nga tini motu ano e moe ana i te moana o Hauraki, te kapua ma, a iuamata ka puta ake te ra ataahua i tona moenga i te po, pakurakura ana nga puke i tana hibi, a tau ana te pumahu ki nga tangata e noho pai ana ki tenei o Niu Tireni—a Akarana.

Kitea ana ki nga huarahi nunui nga tira tangata Maori, ahua ke nga koheka, e ui ana ki a ratou ki nga ritenga mo te ra. Kihai ano nga iwi Maori i titiro he ki te mahi o nga hia o te Kuini i te tutunga ngarahu, kanui ano hoki te whakarongo he ki nga whakatangihanga rangi waiata e te 58.

Otiia, ko te nui o te nganahautanga i kitea ki Waipapa, ki te tunga o te Hakari mo te tangata Maori i te 2 o nga hoara, ka kitea e ranga ana ki reira i roto i te tangatanga nga ono takirua, me nga te kau to pu tangata i tenei, i tenei tira.

I muri tata iho o taua haora ka reia e te tangata Maori, ka mea kia tomokia nuitia, e aua manuwhiri tua porangi; otiia, i tiakina e nga kai tango tohu, whakahokia ana, a tomo takitahi mai ana ia wahine, me ia tangata ki te wharau, me te hoatu i o ratou tohu. No te nohoanga paitanga o te hunga i whakahonoretia ra, ka anga te titiro ki te minenga kihai i whai tohu, awhakahua ana i tenei hari hei mea whakaahua reka ki a te Kawana tuarua:—

“ A ko te Puru, ko Te Puru
Koa Tokatoka, kia ueue,
Kia tutangatanga i te riri—
Ekore te riri e tae mai
Ki Akarana,—ka putawaitia koa
A—a—a—i—te riri.”

I puta te hiahia nui o nga tangata o Roturua, ratou ko Maibi to ratou rangatira ki te whakapai i nga tini wahine rangatira Pakeha. Whakarerea ana nga paoka me nga maripi, peke ana ki runga ki nga turu, harihari ana i enei kupu hauhau mo Mihi Winiata, me era atu rangatira wahine o Akarana:—

“ Tenei te mata kino,
Te whanatu nei,
Kia kite i te mata pai;
Kia kite i te mata pai,
Kia kite i te mata
I horahia, a—hora tonu.”

No te nohoanga o Maihi ki raro ka whakatangihia mai tenei i tetahi atu wahi o te papa kai:—

“ E tere e te tawatawa i te moana ra.
 Heaba koia au ka tawaia ai?
 Heaha koia au ka tawaia ai?
 A, ka kakara to ihu i te kao,
 A, ka kakara to ihu i te kao,
 A, ka kakara taku ihu i te tawatawa.”

Ko te nohoanga tangata i waengatepu i minamina kia whakakitea ta ratou maia ki te hari. Peke ana a Kiore to ratou tangata ki runga ki te tepu me te tao roa ki te ringa, whakahuatia ana tenei hari:—

“ Kainga, kainga,
 Kainga te kai kia pau rawa,
 Kei ora ana te taunuketanga
 O te kai, ora te kai a—ka mate i te hia kai.”

I a ratou e hari ana ka marerere te mahi o tu paraoa pparamu ki raro ki te whenua. Titiro whakakeko ana nga kai hari ki o ratou hoa, ki nga mea reka e puranga ra i te whenua, hore he ahatanga, engia ano ko reira takoto ai. Otiia, kua riro te whakaaro i nga hoa, e matauria ana i reira, ko nga paraikete me era atu kakahu ka waiho hei kete kohi mo nga toenga. Ko te ritenga tonu tenei, i nga hakari Pakeha.

I muri iho o tenei whakaarohatanga ka oma whakarere nga tangata ki waho, paku ana te amo, tangi haere ana te ngongoro. Ko nga tangata kihai i ngahau i mahue atu hei kohi-kohi i nga topito o te kai. Ata oti ana tera mahi i a ratou. Ahu-whenua tonu taua hunga ki te tangotango i nga kongakonga katoa, a, notia iho nga koheka hei takotoranga, haere taimaha ana tana hunga mau i nga “ hapainga mea hotoke.”

Ko te mutunga tenei, o te hakari mo te tangata Maori i te tau 1851.

LAMENT IN COMMEMORATION OF THE OVERTHROW OF
TWO MAORI FORTRESSES AT TAMAKI, NEAR THE CITY
OF AUCKLAND.

THE worth of some friends are scarce known,
While others attract at first sight,
Like the bird of Tipa on his throne
Displaying his plumage so bright.
The sun in his gorgeous array
Illumines the surge-beaten strand;
But Hira may ne'er feel its ray,
For the weapon has dropped from his hand.

The waters are motionless now,
And bright is the face of the deep;
But our son is not manning his prow,—
Ah, his is a permanent sleep!
Thou, too, O! our mother, art gone,
Whose counsels were ever revered;
And with thee the valiant, and strong,
And proud, have alas! disappeared.

And who will repel the dread foe,
And raise us to honour again?
For nought but the wild winds of woe
Sweep over Hawaiki's vast plain.
Orei, with its far western steep,
Is unheeded by those who pass by;
While the waters of Tamaki weep—
They weep till the channel is dry.

No longer the loved ones we see
Encompassed by damsels about;
No longer we witness their glee—
Death, sudden, has silenced that shout.
The rainbow is arched o'er the sky—
Its colours are bright as of old;
But ye in the earth ever lie—
The earth that is lonely and cold.

And should ye rise up from the grave,
Ye appear as the lightning's glare,
Or as a dread ghost, while the brave
Looks bewildered and utters a prayer.

Death did not suffice ; ye must needs
 The weapon conceal from our sight
 Which reminds us of former brave deeds,
 Achieved by our fathers in fight.

Lo! solitude, deep, reigns around,
 While the widow looks on as she weeps ;
 But no echo is heard from the ground—
 The grave where each warrior sleeps !
 They have gone to a far distant land
 Where Maui's great company roams ;
 But return, Oh ! return to the band,
 Ye have left in their desolate homes.

MO MAUINAINA TENEI TANGI.

TAONGA i huna, taonga i tauakiua ;
 Ka turama koa, te manu a Tipa.
 Te iakau a Hura, ka makere, kei raro
 E whiti e te ra ! tu noa i runga ;—
 E hora te marino, hora noa i waho ra !
 Kowai ra te tau, hei whakaihi ake ?
 Haere ra e Kui, mo nga ki o te ao !
 Mo nga turanga ki a taua, ka kore te tangata.
 Mei ora te tama nei, hei hoe te moana.
 Tu kau mai ra, Orei i te uru !
 Ka hura kei waho te tai o Tamaki !
 Ka anuheia koe, te papa i Hawaiki ;
 Ka unua a rei, e rere raton ;
 Huna iho ra, ki roto te kapa wahine.
 Te uri a Whaita, ha moe i te hau, e !
 Tiwhana kau ana, Uenuku i te rangi.
 Patu e haere, ki raro whenua mea ;
 To putanga ki runga, he uira, he atua.
 Te kino o aku hoa te whiu ko te ki
 Te whakapakia, kia rongo te nui.
 Ki kite te wahine, kei i a Hinekehu ;
 I whakamoea ai, he iwi ki Tane ;
 Kia tangibia iho, he whakangaro tangata.
 E ta i te mate, hapainga atu ra,
 Te ata o Whakatangi, ki te tau nga riri.
 Kia noho mai koe, i runga te tira a Maui ;
 Kia hoki mai ai, towairua mate na, e !

PAPAHIA, the author of the following Lament, was the principal Chief of the Rarawa, a warlike people inhabiting Whangape, Herekino, and other places on the west coast, and claiming as a portion of their territory an extent of about fifteen miles of the fine river of Hokianga. Papahia was a person of great renown; his poetry alone secured for him the admiration of the tribes. But independently of this, he was a great warrior and orator. As a poet he is deservedly esteemed by all classes of Natives; indeed some of his compositions would put to the blush many of the civilized scribblers of the present day. It is not in our power to furnish another specimen.

LAMENT FOR TE HUHU.

Behold the lightning's glare!
 It seems to cut asunder Tuwhare's rugged mountains.
 From thy hand the weapon dropped;
 And thy spirit disappeared
 Beyond the heights of Raukawa.
 The sun grows dim and hastes away,
 As a woman from the scene of battle.
 The tides of the ocean weep as they ebb and flow,
 And the mountains of the South melt away;
 For the spirit of the Chieftain
 Is taking its flight to Rona.*
 Open ye the gates of the heavens!
 Enter the first heaven, then enter the second heaven.
 And when thou shalt traverse the land of spirits
 And they shall say to thee "What meaneth this?"
 Say, the wings of this our world
 Have been torn from it, in the death of the brave one—
 The leader of our battles.
 Atutahi and the stars of the morning
 Look down from the sky,—
 The earth reels to and fro,
 For the great prop of the tribes lies low.
 Ah! my friend the dews of Hokianga

* The following is the Legend of Rona. One bright moonlight night Rona was sent to fetch some water from a stream; in her hand was a basket, which contained a gourd. On her way to the water the moon suddenly disappeared behind a cloud, and the road being bad, she kicked her foot against some of the shrubs. This made her angry, and in her rage she cursed the moon, saying, "Wicked moon, not to come forth and shine." This conduct of Rona's displeased the moon very much, who at once came down to the earth and seized her. Rona, in her turn, seized a tree which grew near the margin of the stream; but the moon tore up the tree by the roots, and flying away carried off Rona and her calabash, together with the tree. Rona's friends thinking that she was making a long stay went in quest of her. After searching for some time, they called out, "Rona, Rona, where are you?" "Here am I," said he, "mounting aloft with the moon and stars."

Will penetrate thy body,
 The waters of the rivers will ebb out,
 And the land be desolate.
 I see from afar the cloud rising
 O'er the head of famed Heke.
 Let him be extinguished, for ever
 Extinguished, and let the heart
 Now sad with grief ne'er think of evil more.

TE RANGI MO TE HUHU TE TOKO MANGUMANGU NA
PAPAHIA.

Tera te uira e hiko i te rangi,
E whawhai rua ana na runga Tawhare,
Kaore ianei, ke te tohu o te mate.
Unuhia noatia te ata o Wharo!
Haere wareware Ko te hoa i au!
Te whakaaro koe ka nui o hara.
Takiri whakarere te patu i tou ringa!
Rongomai hara nui, Ouenuku Wareware.
E uia nau, keihea te Marama—
He Tangaroa mua, he mauri Korekore.
Ka rumaki atu koe ki tua o Raukawa
Ka rere whakawahine te tonga o te ra!
E tangi haere ana nga taio te uru;—
Te Papaowhareana to haerenga.
Tabuhu kau ana nga puke i te Tonga;—
Ka hutia te tohunga ki runga ki a Rona,*
Ka whakairia nei, e.—

Uakina ake ra te tatau o te rangi!—
Kia piki ake koe i te rangi tuatahi,
Te rangi tuarua. E tae ki raro ra
E uia mai koe “Ko teaha tenei?”
Ko te pakipaki o te ao i maunu mai nei—
Ko te taroi o te riri, e.—

Ko te tai, ko te ata, mahue iho aei.
Whakapiriraiti te whetu o te rangi?
A Atutahi, Marehua, e.—

Ehara e te hoa he utanga kapu au,
Na rau iwi na rau o tangata
Ka ngaro nga iwi, ka ru te whenua e.—

Ka poua taua nga pou tu noa
I roto Waimako. Ka tokia tou kiri
E te tomaiwhenua i roto o Hokianga
Ka timu nga tai, ka mokaia hoki, e—

E titiro ana au te puia tu noa
I runga i a Heke. Tineia kia mate, kia mate rawa hoki;
Kei tae hoki ake he mahara ma roto,
Ki te kino raia ka tauwehea nei, e.—

* Ko te korero tara tenei mo Rona. I tetahi po atarau ka haere a Rona ki te utu wai; e mau ana i te ringa, te kete, he taha i roto. I te haerenga atu ki te wai ka taka te marama ki tua ki te kapua, rokohanga iho be ara kino, a, tutuki noa te wae ki nga rakau. No konei, ka riri ia, a, anga ana ka kanga ki te marama, ka mea ake, “Pokohua marama te puta mai koe kia marama.” Ka riri i konei te marama ki te mabi a Rona ka rere iho ia ki raro ka mau ki a Rona. Ka pupuri a Rona ki te rakau e tupu ana i te taha o te awa, otiia, hutia ana te rakau haere katoa nga pakiaka, kahaki tonu atu i a Rona, te rakau, me tana taha wai. Ka taria nei te kokinga o Rona ki te kainga ka haere ki te whakatau. Rapu nei. rapu nei, ka pa te karanga “E Rona, e Rona, keihea koe?” Ka kara nga iho tera, “E! tenei au te kake nei i roto i te marama, i te whetu.”

[THE following is said to have been sung by a spirit on the housetop, when taking away a child during the temporary absence of its Mother. The object of the singing was to drown the cries of the child, which was weeping bitterly.]

SONG OF THE SPIRIT WHILE NURSING A CHILD.

I am pierced by the wintry blast,
 My body is slender and wan;
 I weave not—my weaving is past,
 And all my warm garments are gone.
 Full oft to fair Arikirau*
 All lonely I posted my way
 To gather the flax leaf—but now,
 My members refuse to obey.
 'Twas thoughtless of thee to come here,†
 With nought but thy paddle in hand;
 Some power must have silenced that fear
 Ever felt in approaching this land.
 Ngahue,‡ methinks it was thee
 I beheld on the dark distant Isle;
 And fain would I hasten to see,
 And sit by thy side for awhile.
 As the kelp of the sea is uptorn,
 By the high swelling tide, from its bed;
 So o'er the wide waters I'm borne
 And cast on the shore as one dead.
 Anon I am lash'd by the surge
 That beats on dread Hingara's§ reef—
 So sacred,—but soon I'll emerge
 And triumph o'er danger and grief.
 O come ye soft airs from the plain,
 Where Hinerau¶ fans the fair trees;
 And waft my fond spirit again,
 To the lov'd ones who're dwelling at ease,
 To linger awhile, or to roam,
 Where once I was youthful and gay,
 Would draw off my heart from its home;—
 O then let me hasten away.
 Let me hasten to Hiwawe's¶¶ vales,
 Where the hosts of the mighty ones tread;
 Where they fly on the sweet scented gales,
 Far, far from the tombs of the dead.
 Great Rangi,** thou comest for me;
 Ah; haste thy kind message to tell;
 Again my bright home I shall see,
 Then mortals and death—Fare ye well.

* Arihirau—a place celebrated for flax.

† Addressed to one supposed to have just entered the land of spirits.

‡ Ngahue—a friend of the spirits. § Hingarae—a sunken rock.

¶ Hinerau—said to be the name of a wind in the world of spirits.

¶¶ Hiwawe—supposed to be in the land of spirits.

** Rangititoko god of reputed greatness.

WAIATA ORIORI O TE WAIRUA I TE HIKIHIKITANGA
TAMAITI.

P tawaka koia
 Kiwi te hauwu
 Raro, ewe ata
 Puwupuhi maiwi
 Ki takuwu kiri
 Mowo kai pakiwi.
 Horerawa waiakuwu
 Ringa kiwi te rauwu
 Kaku kaiwi Arikiwi
 Rau ewe ; e korewe
 Ra ewe, e taeawa
 Tu owohirawawa
 Mai neiwi, te miwi
 Roiewe. Raungawa
 Iti awa na
 Te tiwi nana
 Ewe. Nauwu tonu
 Kowo i harawa
 Mai howo e wareiwi
 Runga owo tepapawa
 Tererawa. E aiiwi
 Au iwi te rimuwu
 Pae kowo nga tokawa
 Tapu auwu ki Hinewe
 Rau, tewewe atakiwi
 Tea tewewe whaka ewe
 Wanga maiwi, no Te Ngawa
 Hue iwi nga mowo
 Tura ewe. Ma
 Henewe rau awa
 Aue puwu puhi
 Kiwi wawe tewewe
 Tae kiwi nga tawa
 Ne, kowo i nohowo
 Roa howo kiwi tewewe
 Ao keiwi mana
 Kowo mai ewe,
 Te ngawa kau
 Kowo nga mawa
 Hinga owo taku owo
 Hinga. Ka wawa
 Hokiwi au kiwi
 Te Heiwiwi ewe kowo
 Kangitiwi toko tewewe
 Whakariwikanga mawa
 Te i awa hau ewe
 Tarawauwu tia nei.

SONG OF A NATIVE FEMALE

Who in a paroxism of love, it is said, threw herself headlong
from a high cliff upon which she sat and sang this her Funeral
Dirge :—

Thou glowing sun, that sinkest in the horizon,
Oh ! linger for a while to light my exit hence !
'Twere well to be afflicted by the gods
With some dread malady to hasten death ;—
To hasten my departure from the world.
I feel my anger rise against a busy
Multitude, for all the secrets of my breast
The tongue, the evil tongue proclaims.
And am I of more note than Parihi,
Whose fame has reached us from the Southern lands ?
They say that Tahetake, too, is beautiful :
But far above them all is heard
The fame of youthful Pokai, who, like
The burning sulphur, mounts aloft,
Defying every effort to suppress it,
While the renowned Moetuara, in the South,
Looks on and listens. And now my
Doom is fixed ; my sight grows dim ;
And lo !—I sink—I die.

HE WAIATA NA TE WAHINE I

Whakamomori, a, whiu ana i a ia ki te papa kohatu i runga i te
pari tiketike.

E to e te re, to atu ki te rua !
 Tu mai e Kona, taria mai au.
 Te hohoro noa nei te kai a te atua,
 Ke wawe au te mate, kei noho i te ao.
 Whakatakariri ki, ki te tini o te tangata ;
 Hore he whakaaro i ngaro atu ki roto.
 E hira hoki au i a Parihi i runga,
 Te homai noa nei, nga rongo tau ake ;
 Te kite hoki au te pai o Tahetahe ;
 Na Pokai ra te rongo i hira mai
 Pehi ai whakaari, ka kake mai ki runga.
 Whakarongo ana ra Moetara i te ronga.
 Ka iri au nei, i te ture maro ;
 Whatu whiwhi raia !—ka turupo au, e.

LAMENT FOR NGAHUIA.

BY HER FRIEND KAIKINO.

The sacred morning dawns on Tangikura's
 Heights! Hui! thou sleepest; arise and seat
 Thyself as usual: gaze on the distant
 Rocks that look like ocean birds, and bend thy
 Tiny fingers* playfully. Go forth and
 Stretch thyself before thy door as thou wert
 Wont to do. The moaning of the wind is
 Heard, and Tamarereti† casts his anchor out,
 And moves toward the south:—the beating of the
 Surge is heard at Hukanui, and the tides
 Flow on to Tangitere, to meet the prow
 Of Rongomai:—the current sweeps by
 Huritu and bears along the great canoe of warriors;—
 But she who gave us land, she who brought us
 Treasures from the forest pine, has disappeared
 For ever! Permit her to go forth, borne
 By the waters that lash the shore of Kawerua,
 Where the winds are playing round our homes,
 And let thine ears attend to words of import
 From thy mother, Hamataura. Look again
 Upon the darksome cloud that gathers on the
 Heights of Torohanga; but all is calm at sea,
 Great Chieftainess of Tauhanga! Ah, what
 A void is here! Thou takest thy
 Departure now to northern skies, but Noho the younger
 Will rest thy couch upon his shoulders, and take
 Thee to the dwelling of Ngarakehau, and clothe
 Thee with the choicest garments.
 The tribes will care for them,‡ leave them here;
 Leave them to Wharo whose youthful cheek is
 Fair to look upon, she will gather in the
 Fruits of Muui|| for the assembled Chiefs,
 And place these fruits before that group of birds*
 Left lonely in the world.

* Ngahuia was celebrated for her beauty, her hands and feet were remarkably small.

† Tamarereti—a cluster of stars know by that name, the form is similar to a canoe with rope and anchor, hence the allusion.

‡ Ngahuia's children are here referred to, in a very affectionate way.

|| Fruits of Maui—the Kumara, or long sweet potatoe.

* Group of birds—the family of the deceased are meant.

HE TANGI MO NGAHUIA.

NA TONA HOA NA KAIKINO.

Ra te ata tapu, hapai ana mai
 Te utu ki Tangikura. E Hui, e moe
 Ara mai ki runga ra kia tukua
 Ki roto te ahi kino ; kia tu rangai
 Te kohatu tawhiti, kia rauhanga
 Mai au ringa mata iti.
 E puta ki waho ra kia tapapa
 Koe te kopa o te whare. Poupou
 Kau ana te matua kaihau
 Ka tahuri te rangi te punga
 O Tamarereti, ka puehu ki te tonga e.
 Whakarangona ra te tai ka huri
 Tata raro Hukanui ; e hoki nga
 Tai ki waho o Tangitere te puke
 O Rongomai. E kaha ana ra
 Te ia ki Huritu he au takahi waka.
 K ngaro ra taku tohe kainga,
 Mana e arataki te kauri i te wao !
 Tukua kia haere i te au maro
 Kia rokohanga atu nga tai
 Ka whati, i runga o Kawerua
 I te hau kainga, e.
 Whakarongo te taringa koe kupu
 Korero to matua, kei i a Hamataura.
 Maku e whakakore, mana
 E whakahoe rawa atu, e.
 Tirohia ake te po ka tuku iho
 I runga Te Torohanga, ko te tohu tai mate e.
 Unuhia atu ra te puru o Tauhanga
 Tena ka tere ki te au o te tiu
 Kei i a Noho potiki, mana e amo te ripa
 Ki Aotea, kia noho iho ana te whare a
 Ngarakehau, kia uhia mai koe kahu hengihengi, e.
 Waiho ki nga nui, ki te ipo maru nui, e noho
 I Kotuku, kei ia Wharo mataura ; mana
 E ahu mai te kura o Maui, hei kai tuku ake,
 He rangai nga pahi ; rangai kau ana taku
 Kahui tara, i waiho i te ao, na, e.

LAMENT FOR PI, A GREAT CHIEF OF HOKIANGA.

BY TAKAHOREA.

High in the heavens, above old Maiki's steep,
 A host of stars their nightly watches keep;
 But, sire, thou dost in endless slumber lie,
 Bound by the charms of great Tumoetai.
 The prows were launched upon the stormy wave,
 And passed Haunui, where the surges lave;
 The splashing of the paddles, too, was seen
 By wandering tribes beside Panui's stream;
 And when the army met upon the land
 The slain were many by Opu'a's strand;
 While the dark bosom of Waikare's tide,
 Tumultuous rose as in her ancient pride;
 Then Tuakaurinui, heaved a sigh,
 And all its sandy shores and shoals grew dry.

Thy ornamental box of feathers rare,
 Attendants brought to deck thy waving hair;
 That graceful with thy weapon in thine hand,
 Thou might'st appear amid the foremost band;
 With uimble step the hilly range along,
 Thou didst with kindred spirits lead the throng;
 Some mystic spell possessed and swayed my heart,
 And thnn, alas! I said that we should part:
 That by thy voice the storm of war might cease,
 And rival tribes together dwell in peace.

As the bird Kawau in its onward flight,
 To seize its prey, will suddenly alight,
 So Pi, the brave, the bold, with panting breath,
 Rushed on the foe, and nobly fell in death.
 Now thou art gone, the Hiwi's mirthful songs
 Will far resound, for in thy death her wrongs
 At Tara are avenged,—Awhe, like thee,
 And Ewa too, sent forth to urge this plea
 For peace; but they, O, sire! did not escape
 The cruel band of foes; nor couldst thou wake
 In yonder house from that alluring snare,
 For all the train of magic arts were there.
 Urgent, like thee, for peace, Whatu and Tai
 Hoped that the lightsome cloud would gild the sky—
 Hoped that the eyes of many lands would sleep,
 And snow-like foam would nestle on the deep.
 But how could eyes be closed, and still the heart,
 When ye of white man's rum had quaffed your part?

O my canoe ! carved, beautiful, and rare !
 My famed canoe, adorned with nicest care !
 Lo, thou art drifting with the flowing tide,
 Where the deep streams of Kerepuru glide.
 And who will move Tuihu's mountain great,
 Where Pi, the mighty chieftain lies in state ?
 Ah, Moetarau, and Te Koukou brave,
 At Hokianga found a friendly grave ;
 While Taumarere's waters bubbled by,
 And all the springs of Moehau seemed dry.
 The Awarua's streamlets ceased to flow,
 And famed Kaiwaka's rapid tides grew slow ;
 Into an heap the waves of yonder sea*
 Were gathered as they felled, our Rata tree.

The western airs that sweep across the main,
 Will fill the sails, and ye shall quickly gain
 Horake, where M'Donnell's dwelling stands,
 And where ye often sat with numerous bands.
 Ah ! heed not now the white man's cry of woe,
 But let Ngapuhi overwhelm the foe.

* *Metrosideros robusta*. Its height is frequently upwards of one hundred feet, and its circumference fifteen. The rich scarlet blossoms embosomed in its dark foliage has a most magnificent appearance. In felling such a tree, quite a void would be created in the forest; the allusion, therefore, is highly complimentary and well understood.

HE TANGI MO PI.

NA TAKAHOREE.

Te ra ia nga kume o te rangi
 Kapokapo tu aua i runga o Maiki.
 I whakamoea koe ki tewhakamoe, no Tumoetai.
 Whakarewa ra ia, he whakarewa taua, ha.
 E ruru nga ihu ki roto Te Haumi, e!
 Taupatu nga hoe ki runga o Panui.
 Ka mahue te parekura whenua ki Opna.
 Ka takahi nga roma ki roto Waikare.
 Ka tatoe nga mata tahuna i Tuakaurinui, e!
 Ka ura ko te ra, wahia to papa, i.
 Tiaia to hou, kia pai ai koe ki mua ki te upoko;
 E raka nga wae ki runga te taumata;
 I pongepongea au, i hauwarea noa;
 Tou reo whakaputa nga riri ki te ao.
 I ruku kawau tonu Pi ki te mate, e!
 Ka hari ra ia, a Te Hiwi, e;
 Ka ea tona mate ki roto o Tatara;
 Ekore koe e ara, he ara hohou rungo
 Na Te Awhe, na Ewa, ka pau te whakamoe,
 Ki roto te whare taotao, e.
 Ka tungou tou nru ki te whai korero;
 Na Tai, na Whetu, te ki hohou rongu;
 Orahia ki te paki, e!
 Kia moe, ai te kanohi o nuiwhenua;
 Mei moe, me aha, ke inu ki te wai rama;
 Na te Tupua na i.
 Ka ngaro ra e taku waka kai marihi!
 Taku waka kai pakapaka tena ka tere
 I te tai pari, ki roto Waikerepuru e!
 Mawai e kikini te puke i Tuihu?
 Waiho ra ma Pi e takoto nui atu ra!
 Ka riro mai na Moetarau, ka riro mai Koukou,
 Ka riro ki Hokianga, ka toto te puna i Taumarere.
 Ka mimiti te puna i Moehau e!
 Ka puru nga wai i roto o Awarua;
 Hei kona e te tai o Kaiwaka;
 Pakipaki tu ai, ka hinga te rata nui!
 He kaha te muri waho hei whakaara Komaru;
 Kai tika atu ai ki roto o te Horake;
 Kia mene ki te turu ki te whare patu ta,
 Nau e Kapetana, e!
 Waiho ki a Huna, nga korero Pakeha,
 He riri ka taupoki te riri a Ngapuhi na, e!

THE following Lament was composed by Patuwhakairi, an aged Chieftainess of Hokianga, on the occasion of the death of her relative Ngaro, a young woman of great promise, and of considerable personal attractions :—

LAMENT FOR NGARO.

The evening star* is waning. It disappears
 To rise in brighter skies,
 Where thousands wait to greet it.
 All that is great and beautiful I heed not now ;
 Thou wert my only treasure. My daughter.
 When the sunbeams played upon the waters,
 Or through the waving palm,
 We loved to watch thy gambols
 On the sandy shores of Awapoka.
 Oft at the dawn of day
 Thou girdest on thy garments,
 And, with the daughters of thy people,
 Hurried forth to see the fruits of Maui † gathered in.
 Whilst the maidens of Tikoro ‡
 In quest of the rock-sleeping muscle,
 Braved the surges, and in turn
 Entrapped those stragglers of the finny tribe
 That linger near the shores to feast awhile.
 And when the tribes assembled
 To partake the evening meal,
 Thy fond companions gathered round thee,
 Each eager to bestow some dainty
 And await thy smile.
 But where now ? where now ?
 Ye tides, that flow and ebb,
 No longer may ye flow and ebb,
 Your prop is borne away.
 The people still assemble
 At their feast of pleasure—
 The canoe still cuts the wind in twain,
 And scatters the sea foam,—
 Still the sea birds, like a cloud,
 Daken the sky, hovering o'er the crags,—
 But the loved one comes not ;
 Nor even a lock of thy waving hair
 Was left us o'er which to weep.

* The deceased person is addressed as the evening star, which is supposed to rise in another world, the inhabitants of which world recognise their relation in the star, and hail its arrival among them with great delight.

† Fruits of Maui—The kumara.

‡ Tikoro—Name of a tribe at Hokianga.

HE TANGI MO NGARO,

NA

P A T U W H A K A I R I .

Tera te whetu me ko Rereahiahi,
 E torangi atu ana te pae ki a ti rau.
 Pai aha ra i au i te ipo ka riro?
 E ngia ai a koe ko taku taonga nui
 E hine kai tu, e hine kai rere,
 E hine kai kapo i te ranga awatea;
 I te hihi o te ra, koe ti ka ngaehe.
 Roto o Awapoka, o takanga tonu,
 Rapea koe he numinga he kopanga;
 Kaore ka turewa te ngakau haere, e.

Whitikia tou kahu i te ata ka whanake,
 Kia tuku atu ana nga tira o te haere,
 Roro o te whenua ka kitea ki runga ra;
 Kia tangohia mai koe kura a Maui,
 Nga mahi e pupuke i o huanga ra ia.
 Me ko hine na rau, mana e rere atu;
 Rukuhia iho ra koe kuku moe toka,
 Koe ika kato rimu kia pua iho,
 Hei kai ruru mai i te puni o te iwi,
 I te puni wahine, te nui a Tikoro na, e.

Kei hea hoki ra nga tai o te uru?
 Ka ngaro hoki ra taku toko tai pari,
 Taku toko tai timu e tu i waho ra.
 Turanga hoa i te one taitapa
 Whakaputaina ra koe waka tipi hau
 Kia rokohanga atu te au e mahora;
 E kau i reira he moana wai wai.
 Rarangi noa ra te rangai i kuaka,
 Kia tauhikohiko he pari tu waho;
 I herea iho koe hei makau rawa atu.
 I tapu i teaha tou uru whatiwhati?
 Te homai ai hei mihinga ake
 Mo hine i te ao, e.

PREVIOUS to the settlement of New Zealand by Europeans, the Natives used to assemble in their houses during the rainy weather and amuse themselves by telling stories, some of which are far more creditable to their heads, than many of the writings of fiction of the present day.

We have not been able to make a selection in this department, but have satisfied ourselves by taking the first that comes to hand. Some of the tales are extremely lengthy, and on that account we are obliged to reject them. The memory of the New Zealander is exceedingly good ; this will be seen, when we remember that, previous to the introduction of Christianity, he had no written language, and in that dark era of his history he could sit down, and with the utmost facility relate romantic tales so lengthy, as to require several days for their utterance.

SPECIMEN
OF
ANCIENT MAORI STORIES.

[TRANSLATION.]

“O let me weep!
Let me utter now the lamentation
For thy younger brother, Waihuka ;
Lo, the year is long, O Tuteamoamo—
And this long year is thine.”

HINEITEKAKARA.

The men were born, the elder and the younger brother—but they had neither father nor mother, nor tribe nor place.

The name of the younger was Waihuka, and the name of the elder brother was Tuteamoamo.

The younger brother married a woman named Hineitekakara—a very beautiful woman, very beautiful indeed. The elder brother

became envious, and he said—"My younger brother has borne away this beautiful woman—what shall I do to get her into my own possession?"

The elder brother thought over this matter, and he devised a means of getting rid of his younger brother when they should go on the sea to fish.

He said to his brother, therefore, "Let us two go to catch fish," and the brother consented.

They paddled on the sea till they had gone to a great distance, even until land was out of sight, and there was no land visible. The younger brother sat in the bow of the canoe, and the elder in the stern. The anchor was cast into the sea, and the bait was fastened to the hooks, and the lines thrown out.

They fished for a long time, and each caught one hundred fish. The fish were whapuku. Their canoe being heavily laden, they thought of returning.

The elder brother still kept the design he had formed in his heart, namely, of destroying his brother, and taking his wife for himself.

The elder brother now said—"Haul up the anchor of our canoe."

"I cannot," said the younger brother, "the anchor is so large."

The elder brother said, "Nevertheless, haul it up."

"I am not able," said the brother.

The younger brother seized the rope and made an attempt to haul up the anchor, but it moved not from the bed of the sea; and he called out, "I cannot get it up, but do you come and haul it up."

The elder brother replied, "Rather do you dive and fetch it up."

"Dive yourself," was the answer of the brother.

"But do you dive," said the elder brother, and an altercation took place as to who should dive for the anchor. Ultimately, the elder brother succeeded in his wish, and the younger brother threw himself into the sea to dive for the anchor. When he had gone down into the sea, and was no longer visible to the eye of his brother, the rope was cut by the elder brother, and the sail unfurled.

When the canoe was at a distance from the anchorage, the younger brother appeared on the surface of the water, and he called out, "Let the canoe come hither to me."

The elder brother took his garments, and put them into the sea saying, "These thy garments will serve thee as a canoe."

The younger brother called again, "Bring hither the canoe for me."

"Take these for a canoe," said the elder, as he threw his matting into the sea.

"Oh do let me get into the canoe," said the younger brother.

But the elder brother cast his articles into the sea one by one, saying "These will serve as a canoe."

The things thrown out were the fishing line, the cross pieces, the paddle and the baler.

The younger brother now drifted upon the sea, and he thought within himself as to how he should escape. He now prayed to the gods, and then called to the birds, saying, "O toroa, take me to land," but the bird answered not. He then said "O Karoro, take me to land! O Kawau take me to land!" But they hearkened not.

After this he called to the fish of the sea, and none of the fish hearkened to his call except the whale, for the whale was an ancestor of his, being a pet of Tinirau the great Chief of this world.

Scarcely had he uttered the words "O whale take me to land!" when the whale darted forward, and he threw himself upon its back and was taken to the shore.

The elder brother sailed on until he reached the land, and when he went on shore, the woman came out of her house, and not seeing her husband, she said—"Where is your younger brother?"

"He is on board another canoe," was the reply.

The woman thought that her husband was dead, for she suddenly felt overcome with grief, and she went into the house to weep.

In the evening, the elder brother went to the door of the woman's house, and called out—"Hineitekakara, draw back the slide of the door,"

And the woman replied—

O let me weep!

Let me utter now the lamentation
For thy younger brother, Waihuka;
Lo the year is long, O Tuteamoamo—
And this long year is thine.

The woman was digging a hole in the earth while she uttered these words, to make uer escape, and she had at this time dug down as deep as her waist.

After awhile the elder brother called out again "Hineitekakara draw back the slide of the door."

And the woman replied—

O let me weep !
 Let me utter now the lamentation
 For thy younger brother, Waihuka ;
 Lo, the year is long, O Tuteamoamo—
 And this long year is thine.

The depth of the hole was now up to her neck.

After awhile he again called, but no answer came from the woman, and when he broke open the door, lo, she was gone.

The woman having escaped from the house, journeyed along the sea shore in quest of her husband's body or bones, for she thought he was dead. Presently she saw an albatross, and said to it, "Hast thou seen a mouldering heap about here?"

And the bird replied "No."

She afterwards saw the Kawau, the Karoro, and many other birds, and she said to them, and to the fishes of the sea, "Have you seen a mouldering heap about here?"

"We have not seen it," was the reply of them all.

The woman now saw a whale, and asked it, and the whale answered saying, "He is yonder on the land."

The woman went forward to the place pointed out by the whale where she found her husband sitting, and she fell on his neck, and they wept together.

When they had ceased weeping the husband said, "Let us go to our house."

They both journeyed thence to their house, and after they had entered, they again wept together secretly, so the elder brother heard not their lamentations.

Waihuka then took his comb, and after arranging his hair, he decorated it with feathers. He took also his choicest garments, in which he attired himself, and he grasped his ornamental spear, and said to his wife, "Do I handle this well?"

"You do," said the woman.

He threw down his spear and took up a mere-mere, waving it about, he said, "How now—do I look well?"

"Cast that weapon away," was the answer.

He then took a kotiata, saying, "Look at me—do I look well with this?"

"No, it is ill with thee," said the woman.

He again seized his ornamental spear, and while it even touched

the ground, the blade quivered, and Heneitekakara said, "Now thou handlest thy weapon well. If thou doest so, thy elder brother will fall before thee."

At eventide, in the cool of the day, Tuteamoamo approached the door of the kouse, and said, "Heneitekakara, draw back the slide of the door, draw back the slide of the door."

"Enter, O Tuteamoamo," said Heneitekakara.

Tuteamoamo went in, when his younger brother sprang forward, and felled him to the ground.

LO ! THIS IS THE END.

KORERO TARA

NO

NGA IWI MAORI O NAMATA.

[TE REO MAORI.]

“Waiho ra,
 Kia tangihia tetahi tangi
 Mo to teina, e roa ko te tau
 Ki a koe e Tuteamoamo!”

NA HENEITEKAKARA.

Ka whanau nga tangata ra ko te tuakana ko te teina, kahore he whaea, kahore he iwi, kahore he kainga.

Ko Waihuka te teina, ko Tuteamoamo te tuakana.

Ka moe te teina i te wahine, i a Heneitekakara, he tino wahine pai—pai whakabarahara. Ka tuahae te tuakana, ka mea “Riro rawa te wahine pai nei i taku teina. Me pehea ra e riro ai i au?”

Ka taka te whakaaro i te tuakana; a’ ka kitea e ia tetahi whakaaro tikanga, mo tana teina. Mahara ana ia me haere ki te moana, ki te hi ika.

Ka karanga atu ki te teina, “Hoake taua ki te hi ika ma taua,” ka whakaae mai te teina. Ka hoe raua, ki te moana a tawhiti noa, ka ngaro a uta; kihai raua i kite mai i te tuawhenua. Ko te teina i te ihu, ko te tuakana i te kei, o to raua waka. Ka maka te punga, ka tae ki nga matika, ka takaia te maunu, ka whakahekea ki te moana nga aho.

Ka hi raua roa noa, kotahi rau ika i mau i tetahi, kotahi rau e tetahi; he whapuku nga ngobi. Ka pangoro to raua waka, ka mahara raua ki te hoki kiuta.

E takoto ana ano te whakaaro o te tuakana i roto i tona ngakau, mo tona teina kia mate, kia watea te wahine mona.

Ka karanga atu te tuakana ki te teina, “Hutia te punga o to taua waka.”

Ka karauga mai te teina, “Ekore e taea e ahau he puna nui.”

Ka ki mai te tuakana, “Mau e huti.”

Ka ki atu ano te teina, “Ekore ra e taea.”

Ka mau nga ringa o te teina whakatangatanga noa, kihai i riro ake te puna, ka mau tonu ki raro ki te moana. Ka karanga mai te teina, “Kahore e taea; engari tikina mai, mau e huti.”

Ka ki atu te tuakana, “Engari rukuhia.”

Ka ki mai te teina, “Mau e ruku.”

Ka ki atu ano te tuakana, “Mau e ruku.”

Ka tautotohe raua ki a raua ka mea ma tetahi e ruku. Nawai a, ka riro i te tuakana i tana tohe. Katahi te teina ka rere ki roto ki te wai ki te ruku i to raua puna. Ka ruku ia ki roto ki te moana. No tona ngaromanga ki roto ki nga wai o te moana, ngaro atu i te tirohanga o te kanohi o te tuakana, ka rere mai te tuakana tapahia ana te rahiri, ka motu, ka whakarahia te whakawhiti rawhara.

Ka taea tawhiti e te waka o te tangata ra, ka puaki ake te teina i raro i te moana. Ka karanga atu te teina i roto i te moana, “Homai ki au te waka.”

Ka tae te tuakana ki nga weruweru, ka karanga atu, “Tau waka na, ko ou weruweru,” ka tukua era ki te wai.

Ka karanga atu ano te teina, “Ehoa e! homai te waka ki au.”

Ka mau ki nga whariki ka karanga atu “To waka na” maka atu ana ki te wai. Ka whiua takitahitia i konei nga taonga o runga i te waka hei waka mo te teina, ko te aho, ko nga taumanu, ko nga kaiwai, ko te hoe, me te tata.

Ka mau noa iho te teina i roto i te wai, ka mahara ia me pehea ra ia ka ora ai. Ka karakia ia ki nga atua i konei. Katahi ka karanga, “Te toroa e kawea au kiuta.” Kihai rongo tera. Ka karanga ake “Karoro e! kawea au kiuta!” kihai rongo. “Te kawau e! kawea au kiuta.” Kihai rongo mai. Nga manu katoa kihai i mahue i a ia te karanga kia kawea ia kiuta, a kihai i rongo.

Ka karanga ia ki nga ngohi o te moana, kihai i rongo, ko te ika moana anake i rongo ki a ia. He tupuna ki a ia, he mokai-kai na Tinirau, te rangatira nui o te ao katoa.

I taua kupu kau “E te tohoro kawea au kiuta!” inamata! kua rongo mai te tohoro, kua awhi atu ki tona taha, ka eke atu ia ki runga, ka kawea kiuta.

Ka hoe te tuakana, ka tae kiuta, ka puta mai te wabine, kua

ngaro te tane, ka patai mai “Keihea tou teina?” Ka ki atu te tangata ra “kei runga kei era waka.” Ka mahara te wahine ra, e! kua mate, kua tae te puaroha ki a ia. Hoki ana te wahine ra ki te whare tangi ai.

No te ahiabi ka haere atu te tangata ra ki te wahine, ka karanga atu, “Hineitekakara, toia te papa.”

Ka karanga atu te wahine ra,

“Waiho ra kia tangihia,
Tetahi tangi mo to teina,
E roa ano ko te tau ki a koe—
E Tuteamoamo.”

E keriri ana te wahine ra i roto i te whare i tetahi putanga, ka to nga hope te oneone.

Muri iho ka karanga ano, “Hineitekakara, toia te papa.”

Ka mea ake ano te wahine ra—

“Waiho ra kia tangihia,
Tetahi tangi mo tou teina
E roa ano ko te tau ki a koe,
E Tuteamoamo.”

Ka to nga kaki te oneone ki te wahine ra.

Muri iho ka karanga te tangata kaho e i oho mai te reo, wahi, rawa ake te tangata ra i te whare aue, kahore kau.

Ka puta te wahine ra, ka haere i te mutunga tai, ki te haha haere i tona hoa, kua mate ke ki tono whakaaro, he rapu tera i te tinana, i nga wheua.

Ka kite te wahine ra i te toroa ka karanga atu, “Kahore he popopopo mea e tataka mai na?”

Ka mea atu e te toroa, “Kahore.”

Ka kite ia i te Kawau, i te karoro, i te tini o nga manu, i nga ika katoa o te moana, ka karanga atu, “Kahore he popopopo rakau e tataka mai na?”

Ka ki ake ratou, “Kahoro matou i kite.”

Ka kite ia i te tohora, ka karanga atu ano i taua karanga ana, ka karanga te tohora, “Tena kei uta.”

Ka haere atu te wahine ra ki te wahi i tohungia mai, rokohanga atu e noho ana. Tika atu ka tuohu, ka tangi.

Ka mutu te tangata ra raua ko te wahine te tangi, ka mea a Waihuka, “Ka haere taua ki te kainga.”

Haere ana te tokorua ra, tae noa ki te whare, tungi puku ana raua, ka mutu te tangi.

Ka heru te tangata nei i a ia, tango mai te hou, me te kahu kiwi, ka mau ki te hani, ka whakatu i roto i te whare. Whakatu nei, a, ka ki atu ki te wahine.

“E pai ana taku rakau?”

Ano ko te wahine “E pai ana.”

Ka mahue te taiaha, ka mau ki te meremere, ka ki atu ki te wahine “E pai ana au:”

Ano ko to wanine, “Whakarere a tena rakau au.”

Ka mau i konei ki te kotiaata, ka mea atu ki tana wahine “Titiro mai; e pai ana au?”

Ka mea atu te wahine, “Kahore, e kino ana.”

Ka mau i konei ki te paraoa poto, ki te huata me te tini o te patu, ka mea atu ki te wahine, “E pai ana taku hapai.”

Ano ko te wahine, “Kahore; ka mate koe,”

Ka hokia i konei ki tana maipi, i raro iho i te whenua te taiaha ka wiri te rau, ka ki ake a Hineitekakara, “Katahi ano koe ka tau, kia pena ki to tuakana aianeia ka hinga, ka mate.”

I te maruahiahi, ka puta ake a Tuteamoamo, a ka karanga atu ki te wahine o tona teina, “Hineitekakara toia te papa, toia te papa.”

Ano ko Hineitekakara, “Tomo mai ra e Tuteamoamo.”

Haere kan atu te tangata ra ka reia mai e te teina, inamata ! pororere te matenga i te teina, takoto ana.

NA, KO TE MUTUNGA TENEI.

[THERE are very many MAORI FABLES, but these are all we are able to supply. They may or may not be, good specimens]

SONG OF THE LOCUST AND THE ANT.

LOCUST.

Come hither quickly, O my friend,
And to my urgent call attend :
Thy work, O Ant, is wondrous fair,
And thy commanders act with care.

ANT.

Come hither, thou, and dig the ground,
And raise with me a spacious mound,
Where we may house us from the rain
Of heaven, and hide our stores of grain
As food, when each successive blast,
Of winter's dreary night, sweeps past.

LOCUST.

But is this not my sole delight,
To bask in sunbeams, warm and bright ?
To rustle with my wings, and cling
To some high branch, and gaily sing ?

K O R E R O T A R A .

HE WAIATA NA TE POPOKORUA RAUA KO TE TATARAKIHI.

TATARAKIHI.

Hohoro mai e te hoa !
Kauaka e whakarōa, oi,
Arara! ka turua ta te popokorua,
Rawe noa ta nga taki whakahau.

POPOKORUA.

U mai ki te kerī,
I te rua mo te ua o te rangi.
No te makariri, wero te po nei, e.
Me te kōhi mai ano i te kakano, e.
Hei o ake ma tama roto
Kia ora ai, e, i.

TATARAKIHI.

He pai aha koia taku ? He noho noa,
Piri ake ki te peka o te rakau, e !
Inaina noa ake ki te ra e whiti nei
Me te whakatangi kau i aku pailau, e.

THE RAT AND THE LIZARD.

Lizard.—O Rat, O.

Rat. ——What!

Lizard.—Come up hither to me.

Rat. ——What are we to do there?

Lizard.—To gather the fruit of the trees.

Rat. ——The fruit of what trees?

Lizard.—Of the Miro and the Kahikatea.

Rat. ——O son, our place is here below, we only know how to burrow in the earth, O son.

These two men, the Rat and the Lizard, belonged to the earth, it was evil for them therefore to go up into the trees, to eat the food of the birds; and this conversation is to point out the evil.

HE KORERO NA TE KIORE RAUA KO TE KAKARIKI.

Kakariki.—E Kio e.

Kiore. ——O!

Kakariki.—Piki ake taua ki runga.

Kiore. ——Ko te aha taua i runga?

Kakariki.—Ko te kahi pua rakau.

Kiore. ——Heaha te pua rakau?

Kakariki.—He Miro, he Kahikatea.

Kiore. ——No raro nei hoki taua, e tamar e! No te whakaruarua i a taua e tamar e!

No raro ngatatatahi enei tangata tokorua te Kiore me te Kakariki. Na, he he tera, ki te piki rakau kia kainga nga mea o te manu; no reira tera korero.

SONG of the daughter of Kikokiko, Chief of the tribe Ngati-whatua, of Kaipara, who was afflicted with an incurable disease, and died during the temporary absense of her father, whom she most affectionately mentions in the concluding lines of her poem.

Bright sun ! thou lingerest still,
 Adorning, with thy yellow rays, famed
 Pukehinau's summit. Ob linger yet
 Awhile bright sun that we may set
 Together. Solitary and alone I dwell
 Even as a sea fowl, who dabbles in
 The tide. Mother, thou lavest this poor
 Body with water from the spring, the while
 My skin is peeling off, and lo my flesh
 Appears new as the rising moon, and then
 The western winds sweep down, and penetrate
 My flesh, now like the coals of fire,
 Fast hastening to the tomb, ere long to rest
 In the red sands of Patumarama.
 O friend* sit there, and mourn my fate
 And endeavour to rid me of this malady
 Alas, thou canst not find a remedy,
 The gods have otherwise decreed ; Whiro† by his
 Axe has all my bones disjoined, and I am
 Torn asunder as a branch snapt from its
 Parent stem by some rude blast, and falling
 With a crash is rent in pieces.
 And now I'm as the skate which flounders
 On the sands, quite helpless when the tides
 Have ebb'd. I did it ; ‡ I brought this death
 Upon myself in meddling with the sacred things
 Which e'er displease the gods ; and now
 As in a desert I'm bereft of every succour,
 Emaciated, and forlorn, wracked with
 Pain of body, and distress of mind, I turn me
 Round to die, while love is whispering
 Thro' the sighing breeze, love to thee my
 Father who art yonder. The chord which
 Holds the last pale spark of life is being
 Severed rudely, because thou art not here.
 Oh hasten hither ; the moon like me
 Will quickly disappear.

* Her husband.

† Whiro—the god of robbery and lies.

‡ Numerous rites and ceremonies are dictated by the priests to conciliate the gods, and should these be disregarded, death is supposed to be the punishment, hence the allusion, the unhappy female having infringed upon one of these superstitious rites. Such is the dark picture of heathenism !

HE WAIATA NA TE TAMAHINA O KIKOKIKO I TANA MATENGA.

E to e te ra kumekume ana ki te rua
 Whakawaikura i te pae, te tara ki Pukehinau !
 Ilua atu ana hoki au, taua tahi te haere ;
 Ka nobo whakamatuku hei parera kaukau ki te wai ;
 He hau auru te hau, etingongo i aku kiko ;
 I tanhia mai e kui, me kowhititanga
 Marama te panga mai kei abau !
 Rokohanga mai taku kiri kei te auahi toro,
 E rere ana ko te nahu, kei te onekura o Patumarama ;
 Ki kona e te hoa, whakaki mai ai,
 Nobe e ruru mai, te ika a whiro i tuaki
 Te toki a te atua, i kaupō o i te porotukitutakinga
 O aku papa, ka rangona iho ka ngatete,
 Ahe he manga rakau ano ko abau
 Ka kohaki i te hau.
 Whano ake ka korikori, kai te hopehope
 Whai e koni, ki te tahuna one,
 Naku i whakatata e,
 I te hiribiringa ma te atua ;
 I te kainga au o manehenehe, o wairua kore,
 O matangunguru, o taimaha harukiruki,
 No konei te tinana, huri mate noa ki te whare,
 Na roto mai te aroha, o te murimuri hau
 Na te matua i te rangi, e kukun e ana i te tau,
 Tahuri mai ki abau, ko to riko i te marama.

SONG of Parehuitao for his infant grandchild

Ask your aged and neglected sire
 „Whence came the tendrils of this vine ?”
 Maromuka gave birth to Te Aohinga
 And thence the tendrils crept along
 To other lands far distant.
 Then thou art related to the renowned
 Waitohi and the offspring of Te Paea's elder wife.
 What tho' thou seemest of no note my daughter !
 Look on Te Matakū, Te Potikai, and
 Huruhuru, who caused the great sea
 Monster* to issue from his cave !
 Tawera tries to hide thy chieftainship,
 But my daughter, thy name is one with that
 Of Maui, when he measured out the world †
 Cast your eye above, and scan the lofty
 Mountain ranges where the luscious berries
 Grew, which thy great ancestor Uenuku-Kopako
 Claimed, with those vast plains below !
 Then the song resounded thro' the woods, that fruits
 Were being gathered for this Chieftain, and the
 Tribes at Patetere hurried forth to lend their aid,
 While his fame, and influence extended even
 As far as Horohoro. ‡

* This is an allusion to their great strength in battle &c.

† Maui is supposed to have measured the world by striding over it, and in the division, a large portion fell to the lot of Uenuku-Kopako, the great root of this family.

‡ Horohoro—a celebrated mountain at Rotorua.

NA PAREHUITAO TENEI ORIORI MO TONA MOKO
PUNA.

Uia mai ra, to koroua hamu
I tupu ki hea, te kawai o te hua?
Ko Moromuha, nana Te Aohinga; e
Ka toro te kawai ki tawhiti, e.
Ki ra runga i Waitohi, tena te rakau,
Tango mua, na Paea, ka mutu kei i a koe e
Aha te iti ebine? tirohia atu
Ki a Te Matakā, ko Te Potikai; e
Ko Te Huruhuru, tere ana mai para whenua mea.
O tikanga, e. * huna iho nei, e Te Tawera,
Kia ngaro, he ahakoa e hine
I tou ingoa, i te tokoroa na Maui?
Kei titiro te kanohi, ki nga maunga
Utu hinu, a to tupuna,
A Ueuuku Kopako, ki maronuiatia, e,
Ki te whakamaru e tangi ana te hikihiki
Ki Pateterenui ia Hopo,
Kei horohoro te otinga, e.

LAMENT sung by Ruhe the father of Maketu, the first Aboriginal native who suffered the extreme penalty of the law in Auckland.

O my son!

I may ne'er forget thee. Thou art gone
Far hence, for the deep springs of fartherly
Affection are bubbling now, and the mind
Seems all bewildered o'ertaken by a storm.
I fed thee with the fish, which line the rocks
Along the ocean shore, and taught thee how to meet the enemy.
O my son! I used to press thee to my breast,
Yes Make'u, that child whom priests
Baptized in the fast flowing stream.*
Stay my son! It was a day of life
When the people came in companies
When the birds and other dainties were set
Before them. How now?
Ah do not look upon my bird * with scorn.
Lo it is newly fledged, and comes from
That noble one Wharawhara the great *
And when its death is known, the grandsons
Of famed Taingahue, will come from
Distant places. Here are thy lines,
O'er those I weep, and then I place
Thy hooks within a basket as a memorial
Of my lost one.
My son! thy name was scarcely known
Thou wert but a stripling, and yet
Thy hands have touched anothers treasures.
Thy sires, Pehi, and Te Ngatata were great
And wise, then how hast thou become
Acquainted with whiro the god of plunder?

* The mode of baptizing the Maori children was simply as follows:—The mother and nurse accompanied the priest to a stream, the latter holding in his hand a small branch, which he dipped in the water, and sprinkling the infant uttered certain prayers. The mother of the child was not allowed to see the ceremony performed; she stood at a short distance with her back turned toward the priest, but at the conclusion of the rites, the infant was delivered to the mother, who bore it in her arms to a sacred house where this infant herself and nurse were obliged to remain in a state of "tapu" for one calender month. During this period no visitor was allowed to approach, and frequently the nurse was not even permitted to fondle the child till the expiration of the month. As to the father, he was treated as the veriest stranger. The extreme sacredness of this ceremony, however, was confined to the first-born, and took place three days after the birth of the child. Sometimes the rites were far more complex than the above.

* "My bird"—an affectionate term for a child or beloved friend, and is of frequent occurrence, in the poetry of the New Zealanders.

* Wharawhara the great—an ancient ancestor of the New Zealanders.

† Taingahue—an ancestor of reputed greatness.

HE TANGI MO MAKETU NA TONA MATUA, NA RUHE.

Taku tamaiti E!

Ekore pea koe e wareware i au,
 Ka riro pea koe ki tawhiti,
 Me te pupu, me te awha, me te apiapi, e
 Naku koe whangai, ki te manga tawhiti
 Ki te ngaruru e piri i te toka
 Ki te utatanga a Ngangaehore.
 E tama pehi, E!
 Ko Maketu koa, ko te tamaiti
 I tobia ki te Tohirau.
 E noho e tama E!
 I hui te rangiora, nga whare uru ora,
 Nana i homai te pi, te wai, te rapa tahuri
 Kauakataku manu e whakahouhoua,
 He manu, he pi rere, no Wharawhara nui
 Ki te haere mai nga mokopuna a Taingahue.
 Tenei o rete hei mihinga maku,
 Tenei o matau, maku e rururu ki te putea
 Takoto uta. E hara koe e tama.
 I te ingoa tangata, Pehi, te ringa-toro
 Te Ngatata-o-te-rangi, i matau ai koe
 E tama te tupua Whiro.

LAMENT FOR GEORGE GREY KATI TAKIWARU,
BROTHER OF THE CELEBRATED CHIEF TE
WHEROWHERO POTATAU. BY HIS WIFE
TOHA,

See the great stars Atutahi,* and Marehua
At their bidding all the lesser stars shine forth,
Let the winds sweep across the mount of Mangere!
But he is borne away by the airs of the sea.
Lo my betrothed, beautiful to look upon
Even as a long-winged Albatross, is
Taking his departure, O my people,
Towards the western sky.
My choicest feather which adorned
My brow, is taken from me! he was
Far lifted up, even to the heavens,
Where Jehovah dwells.†
He was not as a man, but far more
Lovely. He was as the choicest precious stone
Caught up, from the great dwelling of the Ruler
I saw the lightnings' glare upon the heights
Of Taupiri, where the thousands of thy
People sleep‡;—they sleep upon the plains of Tangirau§
Whilst thou, O Father and thy babes sleep here.

* Atutahi and Marehua—Emblems of the deceased chieftain, when those great stars shone, the lesser stars are seen too, so when Takiwara lifted his voice, all the tribes flew to his standard. He was certainly a Chief of great influence, and decision of character.

† Takiwaru embraced Christianity, and professed to die peacefully trusting in the merits of the adorable Redeemer. His bereaved friends fully believe that he is

“Far from a world of grief and sin
With God eternally shut in.”

‡ The sleep here spoken of is death.

§ Tangirau—The family cemetery, at Waikato.

HE TANGI MO HORI KEREI KATI TAKIWARU
TEINA O TE WHEROWHERO NA TOWHA.

Tirohia Atutahi, Marehua, e.
 Mana e whakarewa te ika whetu riki
 Ka rewa kei runga.
 Puhia e te hau, ki runga o Mangere;
 Ka ngaro ra ia i te rehu tai!
 Tena e te iwi, taku kura tangi whakaingoingoa
 Waiho kia whana atu ana, he toroa awhenui,
 E topa ana ia ki te uru
 Unuhia noatia taku houkotuku
 No runga rawa no te kainga i a Ihowa
 E hara i te tangata, he kuru tonga rewa,
 Katahi ka unuhia i roto i te whare o Kawana
 I tirohia ano ka hiko te uira, i runga o Taupiri,
 I tonu tibi ra, e moe noa mai ra,
 Nga mania, ki Tangirau, ko te matamata
 I torona atu ki tawhiti
 Hei tangi mo koutou ko o tamariki,
 E moe mai na e pa!

Lament for KAREWA who was Drowned in the Waikato River.

Io Atutahi* shines forth, and while
 I stand and gaze methinks that Manaia
 Is locked in my embrace again.
 O my treasure, why wander in the chilly air?
 Thy house "Te Harakeke"† now is open
 To receive thee; but as the star Whanui.‡
 Lo thou art about to set in splendour, and
 Rise in Hawaiki's || land.
 If thou had'st fallen in battle on account
 Of Rotua,§ then no lamentation would be made
 Come back my son and let me grace
 Thy person by suspending from thy ear
 The precious heir-loom of Potini of yore
 And let me gird thee with the costly
 Garment worn by thy ancestor Ruru son
 Of Hautawaho'!
 What incantations did'st thou use when
 Going forth upon the water in
 That canoe of thine? Was it the
 Prayer of Mahai to the bird Karoro
 Which stills the tempest of the waters
 Of Manuka which thou used
 My son? Or was it the prayer of Tu?
 Behold I wait to give thee the green stone
 Axe Matangi, bequeathed by Te Kiri son
 Of famed Waibu. He whom I valued
 Is concealed within the ocean's womb,
 Or cast ashore all mangled, lashed by
 The surges, upon the rocky shore of Totorewa.
 Let me sigh for thee, as the perfume
 Comes forth from yonder headlands near Titobea!
 Riki, my friend, gird thy son within his
 Garments; let not shame prevent thee;
 Mahina has said all that is found
 Along the strand shall be the property of
 Those who find it.¶ Since thou
 Hast seen the body of our son cast
 Upon the strand of Mahitia, far distant,
 Claim it as thy own, and do it honour.

* Atutahi—a star.

† "Te Harakeke"—the name of his house.

‡ Whanui—name of a star.

||Hawaiki—One of the south sea islands and country of the first voyagers who planted a colony in New Zealand. Their little fleet of canoes landed at various parts of these islands, each master of a canoe choosing certain districts for the habitation of himself and people.

§ Rotua—a person who was slain by the friends of the deceased.

¶ Mahina, a person of great repute, who made a law to the effect that every thing lost was to become the property of those who found it. This is touchingly turned to account by the relative of the drowned man, namely, that in the event of the body being discovered, the parties should claim it as their own, and pay that respect to the corpse which is so characteristic of these people.

HE TANGI MO KAREWA I TAHURI KI TE AWA O WAIKATO.

Tera Atutahi ka mahuta i te pae.
 Ko tu au ki runga ko Manaia pea.
 Ki whakaahurutia e a au e
 E! i te taonga tuku atu ki te anuanu! te hoki mai na
 Tenei to whare ko "Te Rauharakeke," no whanui.
 Whakakau tama i te pae kei Hawaiki e, i
 Kore koe tangihia mai riro ana mo Kotua;
 Hoki mai e tama, kia taruretia koe te whatn o Potini
 Te waero i te whare, kei i a Ruru a te Hautawahe; e
 Kowai ra te ara o te waka i hacre ai koe?
 Te karoro i Manukau, te awa i Mahai?
 Ko te awa na Tu? iri ana taku ringa.
 Te tau o Matangi kei i a Te Kiri a Waihu
 Huna iho ra taku mea ki te hopare nui rua Toi;
 Mea i ripiripia ai i taitaia ai e.
 Nga haupapa kohatu i raro o Totorewa kia mihi au na,
 Patua te kakara nga matarae i waho Titohea, e.
 E Riki taku hoa, ponaia iho tou tamaiti;
 Aha te whakama no mamata te ika tere, na Mahina.
 Paea ki te one, kei te akau roa i Mahiti na.

LAMENT FOR NGAHAPIRO, WHO WAS KILLED IN
BATTLE BY NAMAŌ.

I saw the star Rehua shining above
The summits of Taupiri's mountain range.
Where are thy spears which thou so
Fondly nursed on yesternight?
The garments which were fastened,
To thy heart strings—who loosened those?
Is Moerangi* a ship on board of which
Thou sailest to the death?
Ah, there were many muzzles pointed
At thee, hence thou couldst not
Display thy prowess!
Hadst thou fallen in the battle field
At Tauranga, when Te Mara, † and
Ihumounga were discomfited, lo,
It had been well with thee and us;
Thy passage to the grave would then
Have been as smooth as these fine
Mats on which we lie.

* Moerangi—the land for which he fought.

† Te Mara and Ihumounga—Chiefs slain in a former battle.

HE TANGI MO NGAHEPIRO I MATE I TE RIRI WHENUA NA NAMAO.

Titiro atu au ki a Rehua
 Ka kopa i te tara ki Taupiri!
 Keihea hoki o koikoi
 I whakamoea ai i te abiahi?
 I herea ai te kakahu ki to ate
 Na te aha i wetewete?
 He kaipuke koia a Moerangi kia reia atu?
 He tini te mangainga ki roto
 Ko te hanga e hua noa, te rahurahutia.
 Kia tika koe ki roto o Tauranga
 Mo Te Mara, mo Te Ihumounga.
 Me hora atu ki te
 Takapau wharanui, kahore he korero.

SONG BY A CHIEFTAINNESS WHO WAS HASTENING TO
DECAY UNDER THE SUPPOSED DISPLEASURE OF
THE GODS.

Bewildered lo, I am about to part
From him whom thousands love
Wherefore this separation?
Ah this animal Mokoroa* has
Thrust his teeth into my flesh, and
Grasped my body with his numerous
Teeth, and thus I'm being* eaten up.
The pain that wracks my body is like
An army pressing on, each wounding
As he passes. O comfort me
Again, come hither, peradventure
I may feel even yet that life is
Not a burden. Ae, there's little
Hope of my recovery, I'm hastening to the dust,
To appease the gods, who haunt my spirit hence.

WAIATA NA TE WAHINE I NGAUA E TE ATUA.

Kuraru e! kuraru e!
Ki te tau a te rau, ka wehea i au, e.
Aha i wehea ai?
Ka uru kei roto te niho o Mokeroa,
E rarau pu ana i nga peke ngahuru,
Tangi ana te paoro, ki te tua kiri, e,
He hanga taua i anei te wa o te mamae!
Tikini mai au whakawairekatia,
Kia hoki ake ai te korou ki te ao.
Ekore e hoki ake he ngakinga mate pea,
Mei, keri mai au ki te rua hai roa
Kia ngaro ai te wairua.

* Mokoroa—A small insect which bores its way into the heart of the forest trees. The malady with which the sufferer was afflicted is compared to the unceasing energy of this little creature. Tradition speaks of a Mokoroa several fathoms long which came across the sea, from Hawaiki to New Zealand.

SONG OF THE SENTINEL DURING A SIEGE.

Whilst the moon shines brightly
 The weapons are placed in battle array ;
 And we are determined, while you are fearful.
 Our spears did not take effect,
 Nor did yours, for ye came not nigh.
 Are ye coming to the contest ?
 Ah ye will be driven hence,
 For know that even the drowsy
 Ones of the fortress await your attack.

HE WHAKAARAARA'PA.

Titi mai te marama,
 Titi mai te marama ;
 Na taratutu, na tarawewehi,
 Kiharau i ponopono
 Kihai koe i ponopono
 Tau atu koe ko tawhiti
 Ko Tu-kapiti-nuku.
 Ko Tu-kapiti-rangi
 Waiho te tae ki a Matuku,
 E ara ana te matahi taua, e!—ia.

SONG OF THE SENTINEL DURING THE MIDNIGHT HOURS.

Lo here is the fortress—its
 Inmates are watching and working.
 They are binding the spars of the pah
 With vines from the forest ;
 And behold I'm within
 The enclosure ! oh ! oh !

HE WHAKAARAARA PA.

Tenei te pa ;
 Tenei te tiwatawata ;
 Tenei te aka te houwhia nei.
 Kō roto ko au, E ! E ! E ! ia.

LAMENT FOR TE HAUPA, A GREAT CHIEF OF THE
NGATIPAOA, BY HIS SISTER PUAKITAWHITI.

Was it the gods who caused thy death ?
Was it proud men ? Was it the incantations
Of thy foes ? Was it the prayers of Rikiriki
Uttered by hundreds of the people ?
O sire thy sins * were great, wherefore confusion
Overtook thee.
The sun has fallen from its height, and
The heavens are bowed. Sit ye there
My people, ye may die in peace, for by
His arm the land found rest, and
All the weapons in the houses lie untouched !
Thou wert great, and at thy bidding many
Tribes arose, far distant some, and
Some around thy home. And who
Will gather these together now ? † alas !
There is no leader !
O my heart ! my beauteous Rata tree
Which shaded with its branches many,
And caused them to be stately in their place.
Lo, the mighty has gone forth and left
His cave ! Go in peace ! Go, and
With thee greatness goes, and influence
For there are none,—no not even one
Is found to take thy place !
Lie there in solitude ye forest trees †
For who shall say, that thy canoes
Will ever float upon the deep ?
But tis enough, thy axe had touched
That tree, and all the people with
Thy son Hama will thy work complete
And then the stately pine will sweep
Across the wave to southern shores.

* Thy sins—reference to the many battles he fought, and the vast number of slain. Puakitawhiti was a heathen, and sang of battles, for she knew no better ; but how enlightened poets can take up the same theme, is a marvel which requires explanation.

† The whole of the concluding lines refer to a very large tree felled by Te Haupa, which he intended to make into a war canoe. This canoe is not yet finished by the tribes of Te Haupa. Its length is said to be 118 feet, and its width about 10 feet, and will carry it is supposed upwards of 700 men.

HE TANGI MO TE HAUPA NA PUAKITAWHITI, NA TONA TU AHINI.

Na te atua ra nei koe? na te whakahi?
 Na te aukume i koropatutia?
 I tangihia pea, te tangi o Rikiriki,
 Na rau o te iwi, ka uui o hara, ka rarua koe.
 Te hinganga o te ra, te tukunga o te rangi;
 Ki kona e te iwi, mate noa atu ai.
 Na korua ra, nana i hora iho;
 Ka pai te whenua, ka moe nga patu ki te whare.
 I o nui ra, hei kumekume mai,
 Mo nga iwi i te muri, mo nga iwi i te rangi;
 Ka kore ki muri e.
 Taku ate hoki ra, taku rata tutahi,
 Taku whakamarumaru, taku whakatiketike;
 Uunubia uoatia, te taniwha i te rua.
 Haere ra, o nui, o mana,
 Ekore e arumia i muri i to tua
 Ki te mana o te hoa, ki kona e Tane tawheta mai ai.
 Wai e tohu ai, e hoea te moana
 Nga mate ki te tonga i waiho e koe.
 E pai rapea, ka paku to toki
 Ki te waka ka rangona e te iwi.
 Ma tama na Hamu, kia kumea mai te
 Kauri i te wao, tere ana ki te tonga.

SONG FOR TE IRIKAU OCCASIONED
BY HIS TEMPORARY ABSENCE.

BY HIS WIFE RANGITARAKE.

Across the sea, and o'er the land,
The southern breezes sweep ;
Lonely, the while, in sorrow here,
I sit me down to weep.

My tears are as the fountain spring,
Fast flowing from my eyes ;
For he, whose hand I pressed as mine,
Is now in other skies.

Yes Irikau is yonder still,
While mountains rise between ;
But I will scale the mountain range,
And view the distant scene.

From thence I'll see the fogs which rise
O'er Hinemutu's lake ;
For there Te Waiatua dwells,
A friend he'll ne'er forsake.

While gazing on Poh'tu where he
Is shielded from my sight ;
My present griefs will pass away
And this fond heart be light.

HE WAIATA MO TE IRIKAU I TE NGA
RONGA ATU.

NA TONA WAHINE NA RANGITARAKE.

E taka pitonga,
E whawhea mai nei ;
Homai aroha,
Kia tangi atu au.

Puna te utuhia,
He wai kei aku kamo ;
Matea e au,
He toronga ringa mai,—

No te Irikau
Kei tawhiti na koe.

Mai me kakekake,
He kai maunga nei,

Pohatu i runga,
Kia marama ai ;

Puia tu mai
Ki Ohinemutu ra ;

Ripa tauarai,
Ki a Te Waiatua ;

Ka tika mauru,
Te aroha i ahau.

LAMENT FOR TUKINO TE HEUHEU
BY HIS BROTHER IWIKAU.

Thou* alone of all thy fellows, art wakeful
And distress'd the live long night !
Keen sorrow preys upon my heart, and it is
Withering, as fish taken from its stream
And placed upon a *tiepa*† as offerings to the gods.
The strength of all our prayers are broken;
And all our influence with the long list
Of deities is at an end, for he has gone!
His skin is being wet with morning dews.
The seasons pass away and come again,—
The house tho' old may be repaired, and
Men may live therein ;—the canoes tho'
Shattered may be manned by warriors
And paddled o'er the deep laden
With spears and clubs ;—but the father
Who leaves his weeping people returns no
More for ever !
When thou wentest forth to battle, thy elder
Brothers, even the mighty tribes Titu
Rallied round thy standard, whilst
Thou didst lead them to the thickest of the fight.
I look upon the sea, the heaving sea, how still !
Fathers ! behold me now !
I'm here alone, for he who was as mild
As lightsome airs, or fiercer than the
Wintry blast, when enemies approached,
Is lost to us ! And now the fountains
Of the deep are dry !—the great sea-god is dead !
High in the heavens, where the great star
Rehua used to shine there's nought but void,
And in her turn the moon forgets to rise.
A train of evils, sire, has come, by which thou
Wert encompassed, and thou hast perished,
Thou hast passed away for ever !

* The poet addresses himself here.

† Tiepa—a frame-work of sticks on which are placed the offerings dedicated to the gods. The sacrifices are numerous, and amongst others the bleeding heart of the first man slain in battle was considered especially propitiatory.

HE TANGI MO TUKINO TE HEUHEU,
NA TONA TEINA, NA IWIKAU.

Kokeko noa ana i tou po
Ko koe anake te au, ko te moe ra,
E tuia ake ana,
Ki runga ra, na te aroha ra ka huri
Ronaki me he ika pawhara,
Na te atua, ki runga te tiepa.
Whatiia mai ra, titapu maroro,
Ka tokiiia to kiri e te hau kopata.
Ka pa ianei, he webenga tau koe,
Te wehe i te matua, nohea e hoki mai ki ahau !
Te matua i te whare,
Te rauhi mai e te riuga ;
Te matua i te waka,
Me whaka tangi ko te wai hoe ;
Me uta ki te patu, me uta ki te tao ;
Nga mahi ra e, i whakararawetia, nei,
Ka rewa, kei runga
I te apaapatu, kei o tuakana,
I te waka e tau ana i te nui a Titu ;
I te rahi a Tiari, hei kawē i a koe
Ki te matauraura.
Maku e whakamau nga tai toru atea i te wai !
E pa ma ! tirohia mai, ko au anake tenei,
Ka riro te mumuha, ka riro te awaha !
Ka ngaro te parata ; ka maunu
Te ika i tana rua.
Atea kau ana, ko te turanga kau o Rehua,
Takoto ana mai te marama i te pae ki
A koe ! ka eke i o he,
Ka tau ki raro, e ! ra, i.

[THE following was extracted from an English periodical, translated into the Maori tongue, and published in the old and new series of the 'MAORI MESSENGER.' Owing to its excellence, we give it a place in 'Maori Mementoes.'

CHRIST'S SERMON ON THE MOUNT.

MATTHEW, CHAP. V.

Blessed are they in spirit poor,
Who tranquilly life's ills endure ;
Who fix their thoughts on things above,
And trust in God's eternal love—
Blessed are they !

Those who in contrite spirit mourn—
Not for misfortunes earthly born,
But for their sins against high Heaven,
And truly pray to be forgiven—
Blessed are they !

Those who are in their manners meek,
Nor worldly joys and honours seek ;
Who have no heart in wars and strife,
But live in peace and perfect life—
Blessed are they !

Those who for righteousness do thirst,
And make this great desire their first ;
Not satisfied with earthly joys,
Whose transient draught the soul destroys—
Blessed are they !

Those who are merciful and show
They feel acute for others' woe ;
Who cheerfully with ready hand
Supply their wants, by God's command—
Blessed are they !

Those pure in heart, whose only aim
Is to adore the Saviour's name ;
Who have no selfish end in view,
But are in love and worship true—
Blessed are they !

Those who make peace where'er they go,
 Nor once the seeds of discord sow;
 Uniting foes and friends again,
 Whose disaffection gave but pain—
 Blessed are they !

Those who revile not, who believe
 In god, and never do deceive
 By learning, witness false, or try
 To make the word of God a lie—
 Blessed are they !

Those who enjoy all things, like these :
 Whom persecution can't displease :
 Who, as the Prophet did of old,
 Esteem God's Word more worth than gold—
 Blessed are they !

HE WAIATA NA TE PAKEHA

HE MEA TUKU KI TE REO MAORI.

TE KAUWHAU A TE KARAITI I RUNGA I TE MAUNGA.

MATIU UPOKO V.

E koa i nga ra katoa,
 Te hunga tino aroha ;
 E aro ki te rangi ke,
 O ratou ngakau marie.—
 E koa ratou nei !

Te hunga ngakau koingo,
 Ka maunu ake i te po,
 O tenei mea te hara ;—a
 Ka tangi kia murua —
 E koa ratou nei !

Te hunga noho i te pai,
 Kuare ai ki te whawhai ;
 Kuare ki nga mahi he,
 O tenei ao whakaaro ke.—
 E koa ratou nei !

Te hunga rapu matamua,
 Nga taonga mo te wairua ;
 Kahore nei he whakahoa,
 Ki tenei ao memeha noa.—
 E koa ratou nei !

Te hunga ngakau owha, ka
 Te tuku atu i nga wa,
 Nga tohu o te atamai,
 Ki ia mate i te kai.—
 E koa ratou nei !

Te hunga i te ngakau ma
 Kahore hoki nei e pa,
 Ki tenei, a ki tera he ;
 Tana ;—ko te Karaiti ke.—
 E koa ratou nei !

Te hunga hohou rongo, a,
 Kuare ki te pakanga ;
 Ko ta ratou e rui ai,
 He purapura no te pai.—
 E koa ratou nei !

Te hunga kupu pono, e
 Utua nei nga mea he
 Ki ana mahi owha ; a
 E piri nei ki te Atua !
 E koa ratou nei !

Te hunga whiwhi ki nga hua,
 Ka oti nei te whakahua ;
 Me Rawiri, whakaaro ai,
 Ki to te Atua kupu pai.—
 E koa ratou nei !

THE DEAD TRAVELLER.

BY BRIANT.

THE fragrant birch above him hung
 Her tassels in the sky ;
 And many a vernal blossom hung
 And nodded careless by.
 And long they looked, and feared, and wept,
 Within his distant home ;
 And dream'd and started as they slept,
 For joy that he had come.
 So long they look'd but never spied
 His welcome step again ;
 Nor knew the fearful death he died,
 Far down that narrow glen.

TE PUPAPAKU HAERE.

NA PARAIANA.

TE tini o nga taru pai,
 I oho i te hau ;
 Tuohu noa i waenga wao
 Nga pua, me nga rau.

I moe, a takiri noa
 Te hui, whanga kau
 Kia puta, mai, aue ! he roa,—
 Roa rawa te makau.

Te po, kahore kau nga wae
 I pa, a hewa, e,
 Tenei ano te ora nei,
 Te mea kua mate ke.

PERHAPS we may be pardoned in giving insertion to a few MAORI HYMNS of our own composition; they will serve as specimens, and may not be unacceptable to the English public, who have done so much for the evangelization of the benighted people of this country.

A MAORI HYMN.

TRANSLATION.

Tune "Josiah," 7's & 6's.

GREAT JEHOVAH! What am I?
 An heir of endless woe!
 Yet thou deign'st to hear my cry,
 While grace and mercy flow
 As a river from thy throne,
 Watering this poor soul of mine;
 Thy paternal care I own,—
 My blessings are divine!
 Richer far thy love which shone,
 On all mankind and me,
 When thou gav'st thy only Son,
 To bleed upon the tree;
 Blessed Saviour! thou art mine!
 Thou my debt of sin hast paid;
 I am free—thy blood divine
 Hath full atonement made.
 Lo! the night of inbred sin,
 Enwraps my captive heart;
 Thou can'st make me pure within,
 And light and life impart;
 Jesus, now thy grace bestow,
 Let my soul thy presence prove.
 Let me, while I live below,
 Be sweetly lost in love.

HE WAIATA KARAKIA.

TE REO MAORI.

Ko "Hohaia" te rangi.—7's & 6's.

E IHOWA! k' wai ahau.

I arohaina ai?

Ia ra, i ia tau,

E rere ana mai

Ng' awa o to aroha.

Ki au, pononga kino kau;

Painga mai, nahau, e Pa!

Te taea te tatau.

Poka ke to atawhai,

Ki tenei ao, me au;

I te tukuranga mai,

Kia mate iho tau

Tama 'roha pu;—aue!

Toku Oranga, ki au!

Na to mate aku he,

I ea;—te m te au.

Ma ou toto kia pa,

Ki taku ngakau po,

K' ora i te hara;—a

Ka whai nohoanga Mou;

Nei ano, e Ihu e!

Te ngakau nei, nohoia mai;

Kia hemo ai te he,

Kia tomo i te pai.

MAORI HYMN.

[Translation.]

Tune, "New Sabbath."—L.M.

How wayward is my heart! and Oh!
How madly in the paths of woe
It bears my steps along; and clings
To this cold earth, and earthly things.

Nor heaven's calm, and sacred rest,
Enkindles in this carnal breast
One hope;—nor yonder pit, I fear,
Nor aught,—so reckless my career.

But death will soon assume his sway
And seize this tenement of clay;
Then where, Oh, where, may mortals tell
Shall this poor sin stained spirit dwell?

Jesus, unloose the bands, I pray,
Which bind my spirit, day by day;
Oh, take away this darkened heart,
And then a heart, renewed, impart.

A heart obedient, wise, subdued,
A heart benign, with truth imbued;
A heart unmov'd by sin! thus prove
Thy full, thy free, and perfect love.

HE WAIATA KARAKIA.

Te Rangi—Ko Ratapu Hou.—L.M.

Hore i toku ngakau nei
Te poka ki nga ara he !
Hore i tana mahi hao,
Ki enei rawa, o te ao !

Te rangi, me nga taonga mau,
Kihai manakohia e au ;
Te reinga ;—E ! kahore mai
Te porangi, te weni ai.

E au,—aue ! me ake pa
Te mate ki te tinana ;
Te wairua ;—kohea ra nei,
I enei kino,—enei he ?

E Ihu ! me wewete au,
I enei rore whakarau ;
Me tango tenei ngakau po,
Me tnku mai he ngakau hou.

He ngakau rongo, matau, pai,
He ugakau tika, atawhai ;
He ngakau hana kore : a,—
Kia tomo i to aroha.

THE original of this hymn on the Crucifixion was written about eighteen years ago, when the translator was quite a youth. It was submitted to the Reverend Nathaniel Turner, who published it shortly afterwards, and is to be found in the collection used by the Wesleyan Missionary Society.

MAORI HYMN.

Tune, "Old Hundred."—L.M.

WHOSE mournful voice is heard to cry,
High o'er the Mount of Calvary?
Ah! 'tis the Lord's, whose dying throes
Proclaim the acuteness of his woes.

His hands were nailed to yonder tree;
And then his side was pierced! O see
The streaming blood from every wound,
Now stains the cross, now stains the ground.

His sacred head, he bowed in death!
And as he yielded up his breath,
He finished the Redeeming plan,
And ransomed every child of man.

Wherefore was He, the Holy, slain?
For whom did He the load of pain
And grief endure? 'Twas in our stead
Messiah, Prince of Glory, bled.

'Twas love that brought Him here below
To save from everlasting woe;
To save from every blot of sin,
Each guilty man that comes to him.

HE WAIATA KARAKIA.

Te Rangi Ko, "Rau Tawhito."—L.M.

Nowai te reo e tangi mai
Runga i Maunga Kawari?
No te Ariki atawhai;
He hawenga, na te mamae!

I tu nga ringa i te whao,
I werohia te kaokao;
A! i pupu nga toto ra!
I runga, i te ripeka.

Ko tona matenga tapu,
I piko iho ki raro;
I mau i runga i a ia,
Nga hara o te ao katoa.

Mo te aha ra, i maru?
Nawai ra tenei kohuru?
Nawai?—na tatou katoa,
I mate ai te Mihaia!

Na tona aroha nui,
I kawe mai ki raro nei;
Kia ora ai te tangata
I ana tini kinonga.

MAORI HYMN.

[Translation.]

Tune, "Pilgrim."--6.6.4.

THERE is a country fair,
 A region of delight;
 No woe may ever enter there,
 Nor any cloud of night.
 Bliss eternal,
 All enjoy in that bright home.

And there no passing ill,
 May move the tranquil breast;
 For love will ev'ry bosom fill,
 And all be holy rest.
 Bliss eternal,
 All enjoy in that bright home.

The soul with all her powers
 Of thought, can ne'er conceive
 The glory of those heavenly bowers,
 Departed saints receive.
 Bliss eternal,
 All enjoy in that bright home.

Jesus, my only stay!
 My Advocate above:
 Direct and keep me in the way
 To that bright home of love;
 And unite me
 To the ransomed spirits there.

HE WAIATA KARAKIA.

Te rangi—ko “Manene.”—6.6.4.

TERA he wahi hou,
 He wahi ata pai ;
 Kahore kau o reira po,
 Kahore he mamae.
 Koa rawa,
 Ina tae ki taua Pa.

Te hara, me te he,
 Ko reira ngaro ai ;
 Nga hiahia poka ke
 Ka mutu tonu mai.
 Koa rawa,
 Ina tae ki taua Pa.

Te ahua ;—aue !
 Te ngakau, kore kau
 E matau iti ; ekore
 E taea te hahau.
 Koa rawa,
 Ina tae ki taua Pa.

E Ihu ! toku Pai,
 Me toku Kai-wawao ;
 Horoia au, kia tomo ai
 Ki ia Pa mamao ;
 Kia uru,
 Ki nga mano kua tae.

The following little poem will serve as a specimen of the modern poetry of the New Zealanders, under the influence of the Gospel, which has happily reached them, through the instructions of the Missionaries. As in the days of old, so at the present time, when the truths of Christianity enter the heart, the warrior will no longer delight in scenes of blood, "the weapons of his warfare" cease to be "carnal," and they become "mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God," and the affections involuntarily dwell upon the name of Jesus, that name which is

"Music in the sinners ears,
And life, and health, and peace."

When the New Zealander has committed to the cold grave the remains of his beloved relative, and sits down to compose a hymn with such sentiments of resignation as this contains, surely there is ample encouragement for those whose privilege it is to "sow beside all waters;" and although there may be much to dishearten the devoted Missionary, in the prosecution of his arduous labours amongst this too covetous, and too self-conceited people, the gracious declaration of the Great Head of the Church is unalterably sure,—"They that sow in tears shall reap in joy."

HYMN, COMPOSED BY A NATIVE,

Occasioned by the Death of a relative.

[FREE TRANSLATION.]

At eventide, the time of rest,
When holy feelings calm the breast,
The Lord of love we humbly praised,
While angels hovered round and gazed.

Go, Kiri, to the Mount of God,
Where Jesus taught, and Jesus trod;
And where amidst the weeping few,
To heaven in shining clouds he flew.

Now safe in Canaan's blissful shore,
Where faith is exercised no more;
The spirits of that holy place,
See the Redeemer, face to face.

Lord, thou art good to those who know
Thy name, and walk with thee below;
But on the wicked thou wilt fire,
The vengeful thunders of thine ire.

HE HIMENE

I TITOA E TE RANGATA MAORI, I TE MATENGA AI O TONA
WHANAUNGA.

E muri ahiahi,
Takoto ki te moenga ;
He nui te whakapono,
Ki te papa karakia.

Tukua mai e Ra,
Re ture a te Atua ;
Tenei nga anahera,
Kei runga i a koe.

Haere atu koe Kiri !
Ki Maunga Oriwa ;
Te kakenga a Ihu,
I whano ai ki te rangi.

Naku koe i tuku atu,
Ki te motu o Ihowa ;
I ahu to wairua,
Ki runga ki Kenana.

Ka paingia e Koe,
Te hunga whakapono ;
Te tangata tinihunga,
Ka whiua ki te mate.

M A O R I H Y M N.

[Translation.]

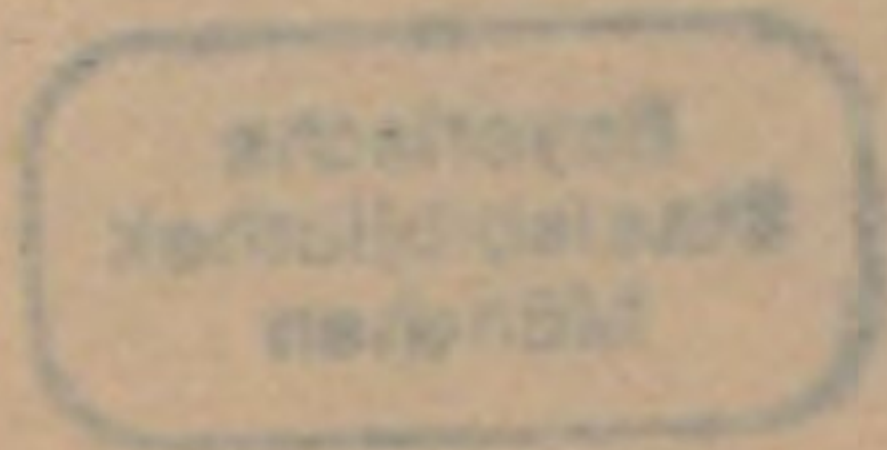
L. M.—Tune “Peru.”

When man is wracked with cares and fears,
 Each day, or through successive years ;
 When cast on life's relentless wave,—
 Father ! 'tis thou alone canst save,

Thou art the source of life, the glow
 Of health thou giv'st ; the tides which flow
 Within, and bear me to yon sea,
 May ebb, ere I find rest in thee.

All power is thine ; Oh guard this heart
 In all its avenues ; impart
 Thy aid, when watchful foes assail ;—
 Clothed in Thy strength, I must prevail.

How good Thou art, Thy creatures show
 Above, and in this vale of woe ;
 To me that goodness now extend,
 And be my everlasting friend.



HE WAIATA KARAKIA.

L. M.——TE RANGI, KO "PERU."

Ko koe e Pa, te pou whakau,
 I roto i nga rangi hau ;
 O ia wa, o ia wa,
 O tenei mea, te tangata.

Ko koe te Toko ; nau nga tai,
 O tenei rei i pari ai ;
 A mau te tai tutuki nei,
 Ka timu atu, aiane.

Ko koc te Kaha ; mau e pa .
 Nga koki o te ngakau ; a—
 Mahau te ngakau e arai,
 Kei riro ki te whakawai.

Ko koe te Pai ; me tuku pu
 Te Pai ki au e Pa ; kia tu
 Au roto i te hunga pai
 He tohu, na tou atawhai.

A MAORI LEGEND.

RUATAFU was one of the sons of Ouenuku the Great,* by his wife Paimahutanga. This young chieftain was very forward, and in order to check this rising propensity, his father said to him one day, "It is not becoming of you to go up to your elder brother's house; you are a son of low condition;" an allusion, most probably, to his mother, who was a person of inferior rank. This saying sank into the heart of Ruatapu, and he determined to punish his father in the destruction of some of the fairest of his people. He therefore ordered a canoe to be made, which he named "Huripureiata," and when ready for sea, he invited the sons of the neighbouring chiefs, to the number of one hundred and forty to accompany him on a visit to some distant isle. Before the party put to sea, Ruatapu dexterously contrived to put a hole in the bottom of the canoe, which he covered with one of his feet. When they had paddled a long time, and were far from land, Ruatapu removed his foot, and allowed the water to rush into the canoe, which immediately swamped, and all on board perished, except a chief named Paikea, who was endowed with supernatural power, and changed himself into a fish. In this, his new form, he swam for many days, crossed the Great Ocean, and landed at a place near the Great Barrier. Having gained the shore in good spirits, he resumed his human form, and fixed his residence on the eastern shore of New Zealand. Some of the surrounding tribes claim this extraordinary being as their ancestor, and proudly quote the proverb:—

"How wondrous was the work of Paikea, the man who transformed himself into a fish."

* Ouenuku—a Maori deity, whose residence is said to be in the red clouds which sometimes adorn the eastern and western sky; supposed also to inhabit the rainbow. Many ancient chiefs took this appellation. Another name was attached, however, to distinguish these great personages, as Ouenuku-nui, Ouenuku-kuare, Ouenuku-tuwhatu, &c.

A MAORI LEGEND.

Ruatapu was one of the sons of Ouenkhe the Great, by his wife Paimanungu. This young chieftain was very forward, and in order to check this rising propensity, his father said to him one day, "It is not becoming of you to go up to your father's house; you are a son of low condition," an allusion, most probably, to his mother, who was a person of inferior rank. This saying sank into the heart of Ruatapu, and he determined to punish his father in the destruction of some of the fish of his people. He therefore ordered a canoe to be made, which he named "Haripouris," and when ready for use, he invited the sons of the neighbouring chiefs, to the number of one hundred and forty, to accompany him on a visit to some distant lake. Before the party got to sea, Ruatapu dexterously contrived to put a hole in the bottom of the canoe, which he covered with one of his feet. When they had paddled a long time, and were far from land, Ruatapu removed his foot, and allowed the water to rush into the canoe, which immediately swamped, and all on board perished, except a chief named Paire, who was engaged with supernatural power, and changed himself into a fish. In this, his new form, he swam many days, crossed the Great Ocean, and landed at a place near the Great Barrier. Having gained the shore in good spirits, he resumed his human form, and fixed his residence on the eastern shore of New Zealand. Some of the natives, who were attached to this extraordinary being as their ancestor, and proudly quote the proverb:—

"How wonderful was the work of Paire, the man who turned himself into a fish."

* Ouenkhe—a Maori deity, whose residence is said to be in the red clouds which sometimes adorn the eastern and western sky; supposed also to inhabit the rainbow. Many ancient chiefs took this appellation. Another name was attached, however, to distinguish these great personages as Ouenkhe-kue, Ouenkhe-kue, Ouenkhe-kue, &c.



Davis, Charles Oliver B.

Maori Mementos; being a series of Addresses, presented by the native people to His Excellency Sir George Grey, Governor of the Cape of Good Hope and late Governor of New Zealand; with introductory remarks and explanatory notes, to which is added a small collection of Laments, etc

Auckland 1855

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